CANADA'S NATIONAL JEWISH NEWSPAPER

THE CANADIAN JEWISH NEWS

Friday, March 15, 1968
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Jewish schools in Quebec—what went wrong? (*Editorial, page 4*)

Czech Sources Reveal Mystery

JORDAN MURDERED BY EGYPT

"Drowned" JDC Leader Killed by Nasser Agent

special cable to The Canadian Jewish News

Paris (JCNS).—Charles Jordan, the late executive head of the American Jewish Joint Distribution Committee, was murdered by members of the Egyptian Diplomatic Mission in Prague, Czechoslovakia, according to "Svedectvi", a journal of Czech anti-Stalinists published here.

Charles Jordan, who was one of the most brilliant Jewish civil servants, went to Prague with his wife on holiday last August following a meeting in Jerusalem. His body was found in the Moldau River after he apparently had drowned.

The previous Novotni regime refused to take any responsibility for his death despite sharp protests by the United States Government.

The sensational revelation contained in the Czech magazine, which has close connections with some influential circles in Prague, may bring about a new investigation in order to establish the connection between the Czech secret police and the Egyptian intelligence operating in Europe.

The Czech paper also reports that when Vladimer Kouchy, a leader of the Czech Communist Party, was asked about the circumstances of Jordan's mysterious death, he declared: "Czechoslovakia, at that time under the Novotni regime, could not act against the Egyptian diplomatic mission that conspired and carried out this murder because of fear of seriously harming relations with the Arab states."

Our JCNS correspondent at the United Nations, Richard Yaffe, wires The Canadian Jewish News that, according to East European representatives at East River, "Svedectvi" is a very trustworthy journal and has excellent sources of information in Czechoslovakia.

"I trust it implicitly," one of the diplomats told the correspondent.

Another diplomat described it as "the best magazine in the Czech language."

The same magazine explains that the information it had obtained came from circles very close to Communist Party officialdom.

Kouchy told the Central Committee of the Communist Party of Czechoslovakia that Jordan's murderer was a diplomat representing the United Arab Republic in Prague and that he had left the country immediately following the dastardly crime.

When Kouchy was asked by "Svedectvi" why these facts could not be published in Prague in order to put an end to all speculation, he replied: "Our relations with friendly Arab countries then would be seriously harmed."

Kouchy also allegedly said that Czechoslovakia never had, and does not have at this moment, any interest in impairing her relations with Israel."

ISRAELI CABINET MINISTER IN TORONTO - During his visit to Toronto, Dr. Josef Burg, Israeli's Minister of Social Welfare and member of the Knesset, addressed the Synagogue Council. He is seen (top photo) at left with Rabbi Jordan Pearlson of Temple Sinai Congregation, Synagogue Council chairman. In middle photo, the eminent Israeli Cabinet Minister is seen with Harold Smith (left), executive director, BBYO, and Louis Poch (right), executive director of Jewish Immigrant Aid Services, a UJA beneficiary agent, after addressing the Toronto Association of Jewish Communal Workers. In bottom photo, Dr. Burg chats with Nathan Hurwich (left), B.B. Regional UJA-IEF chairman, and Monte Kwinter, center, president of Metropolitan Toronto Regional Men's Council at a meeting of B'nai B'rith UJA-IEF chairmen, lodges and regional officers.

Dr. Burg's visit to Toronto was under the auspices of the city's United Jewish Appeal - Israel Emergency Fund campaign.

NOUVEAU MONDE

HAILED BY FRENCH PRESS

by Yvon Leduc

The French Canadian press, television and radio last week welcomed the advent of the first Jewish magazine published in Canada in the French language. From Montreal's three leading French language dailies – La Presse, Le Devoir, Montreal-Matin to the smaller publications, all agreed that Nouveau Monde, a monthly magazine edited and published under the sponsorship of The Canadian Jewish News, finally represents a francophone Jewish voice.

André Luchaire, writing in La Presse, says this magazine "is inaugurating the dialogue between Jews and Quebec." He also states that M. J. Nurenberger, the bilingual editor of The Canadian Jewish News, is "a top expert on the problems of Quebec" and a declared advocate of a deeper understanding of the French fact within the Jewish community.

In this four-column-headlined article about Nouveau Monde, Mr. Luchaire also compares the format of the new magazine to Time, Newsweek and L'Express.

Le Devoir, the most intellectual of all the French dailies, heartily welcomed the appearance of Nouveau Monde while Montreal-Matin, which is close to Premier Johnson, reprinted on the editorial page a part of Nurenberger's column.

In an interview on French TV last Thursday (the most popular program Aujourd'hui) Nurenberger stated that Nouveau Monde is filling a gap in the publishing field because French Canadians know too little about their Jewish neighbors. He also said Nouveau Monde will not engage in any political discussions for solving the problem of a united Canada but will support the right of French Canadians to cultural supremacy in their own area.

It also will keep open, as the first issue shows, its columns to writers of every religious persuasion and will be strictly non-sectarian and non-partisan.

Interviewed by Peter Debarrats on Montreal's CBC–Seven on Six program, Nurenberger stated, the future of a united Canada depends upon the recognition of the fact of the majority-language and majority-culture in each section of the country. The Jews, he said, are those among all non-French minorities with the largest percentage of bilingual citizens. They respect each group fighting for cultural survival for their own history is the story of such uphill struggle.

Nurenberger also was interviewed by all French language radio stations as Nouveau Monde profoundly impressed French public opinion in Canada.

Victim of Red-Arab conspiracy: CHARLES JORDAN.

TORONTO UJWF BECOMES PEOPLE'S REPRESENTATION

Landsmanshaften, benefit societies, synagogues, fraternal organizations and other groups who are contributors to the United Jewish Appeal are eligible to be represented on the Council of the United Jewish Welfare Fund to be constituted on May 1st. This is provided for in the amendment to By-Law 100 of the Fund which was approved at last October's annual meeting.

All organizations having made contributions to the UJA Campaign have been advised to submit the names of their representatives to the Council to the United Jewish Welfare Fund. Those organizations that have not made contributions are being alerted by letter of the reorganization of the UJWF and to the fact that they would be privileged to designate a representative if they contribute to the UJA.

This new concept in total community involvement in the administration of the UJWF, the major body representing the organized welfare structure of Toronto's Jewish community, officially was made part of the Fund's Constitution by the amendment to the constitution.

It provides for the establishment of a council to ensure communitywide participation in the governing of the Welfare Fund. The By-Law provides: "There shall be a Council which shall be vested with the concern of all matters within the purview of the UJWF pertaining to the affairs and well being of the Jewish community of Metropolitan Toronto, and pursuant thereto it may make recommendations to the Board of Directors."

"The officers of the United Jewish Welfare Fund," says Abe Posluns, chairman of the UJWF Implementation Committee, "are seeking to create an instrument that truly represents the community. I urge all synagogues, landsmanshaften, B'nai B'rith chapters and lodges, Hadassah chapters, benefit societies and other organizations to be sure they give to the 1968 United Jewish Appeal and Israel Emergency Fund and to ensure their representation on the Council. This way they can participate in the development of health, education and welfare services for the Jewish community."

Commentary

by M.J. NURENBERGER

THE RUSSIAN RIDDLE

There is no doubt that the Budapest conference and the courageous stand taken by Roumania when it challenged the delegates to repudiate Syrian Communists' anti-Israeli outburst already have forced Moscow to some change of policy vis-à-vis the Jewish state.

Something is going on in the high councils of world Communism which may affect the entente cordiale between the enemies of Jerusalem and Moscow. There are too many symptoms for this possible evolution: the change of regime in Prague; an apology by Warsaw to Jerusalem; the absence of any anti-Israeli resolution at the Budapest conference; also perhaps if I may be immodest, the letter from Moscow which appeared in The Canadian Jewish News on March 1st.

The facts are indisputable. Yet we ask: how far will Russia go and why the sudden about face? Is it because Washington suddenly has decided to renew its relations with Cairo and because Nasser again cleverly plays both cards – the American and Russian? Is it because Moscow really is convinced that the Arab rulers are unreliable as allies and one cannot entrust them with more arms than they already possess? Or is it, as some friends of the Soviet Union maintain, that Russia is tired of the indecision in some Arab capitals to actually enter into some accommodation with the Israelis? Or can it be, as I think, because Moscow knows that Israel will not retreat from its position of strength unless it is convinced that such change will secure its existence?

* * * * * * * * * *

Despite the fact that the New York Times itself was duped by Cairo into a clever manoeuver to "leak" the news that Washington indeed asked Jerusalem to agree to indirect negotiations and to evacuate conquered territory, two days later the daily was forced to carry an official denial from the State Department. Certainly, hinted the Department of State, the American government would not send Cairo a copy of such a memorandum to Jerusalem.

* * * * * * * * * *

From all these rumors and facts emerges the following picture of the present Middle East situation: Washington is anxious to strengthen Nasser, who is in trouble, because it fears anarchy as the only post-Nasser eventuality; Russia is convinced that the Communist world itself, except for the servile East Germans, will not accept permanently its cold war against the Jewish state.

Israel is popular in Eastern Europe as well as with the people of the Soviet Union. Whether this time Moscow actually will dare make a change, as predicted by some, remains to be seen. But for the first time since June 6, 1967, such a switch is possible.

BLAIBERG HONORED

Capetown, (JCNS) - The International Academy of Orthodontics of California, an organization dedicated to bring education to dentists all over the world, has granted honorary membership to Dr. Philip Blaiberg, of South Africa, -- the heart transplant patient.

The letter accompanying the honor states: "We are proud that you are a member of our dental profession and hope that you will soon be back in the chair."

Also awarded to Dr. Blaiberg were his club colors in the form of a tie of the Royal Dental Athletic Club.

INDIA ADOPTS ISRAEL DEFENSE TECHNIQUE

New Delhi, India (JCNS) - India urgently needed a system of defence similar to Israel's Nahal (soldier-farmer) settlements to safeguard her frontiers from Chinese and Pakistan aggression, according to Major Ranjeet Singh, a founder member of the Indian Parliament's Defence Cell.

Major Singh, who has kept defence matters under review for 23 years, wrote a three-part report, respectively for the Defence Cell, the Defence Department and the Service Chiefs, after an on-the-spot study of the Six-Day War theater.

Major Singh believed that there were many similarities between the origins, course and outcome of the Six-Day War of 1963.

He said that in their conflict the Indian gunners were more accurate and the "Pakistanis were like the Arabs, incapable of using computing gadgets."

In the Six-Day War, the Israeli tank commanders, like the Indians before, kept their heads outside their turrets, in spite of the danger, to spot the targets quickly.

Then in the fast moving battle of armour many Israeli commanders discarded computer calculations as impractical and unnecessary.

Moshe Dayan, the Israeli Defence Minister, was referring to this factor when he said in a television interview that "he had learned some lessons from the Indo-Pakistan War.

Major Singh also believed that the Israelis faced the war in a "do or die" spirit, while the Arabs relied on inducing demoralisation of their enemies by threats of massacres and other brutalities.

He then posed the question to the Indian defence establishement: "Will you understand the importance of the defence orientation of all our departments at all levels?"

WHY ARE TALKS OFF?

by the CJN diplomatic editor

Something went wrong in Cairo last week when, at the very last moment, President Nasser backed out from a previously made commitment to send delegates to Cypress to discuss a political settlement with Israel under the chairmanship of Gunnar Jarring, the UN representative. This information reached the United Nations this week as many wondered why the peace mission is completely paralyzed.

The explanation by diplomats is that Nasser has no more control over Egypt since the violent student-demonstrations and that his junta is in deadly fear of the organized opposition to the regime. Any overture to Israel, they say, would topple the government immediately.

TORONTONIANS ALL OUT FULL FORCE FOR ZION

The men who handle bricks and books, diamonds and dresses, mink and machinery, stocks and sofas, movies and mini (or is it midi)-skirts, are all out in full force on behalf of the 1968 United Jewish Appeal and Israel Emergency Fund.

This means that Trades and Professions are in full swing with their joint efforts covering thousands of potential donors and forming an essential and major wing of the campaign structure.

Virtually every facet of endeavor in the Jewish community is covered by one of the Trades and Professions divisions and all are reporting enthusiastic response to this year's combined campaign.

Always a pace-setter is the Construction Division which to date has collected over $500,000 in pledges and reports an excellent ratio of gifts to the Israel Emergency Fund. The four cochairmen - Leonard Blatt, Harry Gorman, Alex Grossman and Dave Robbins - have done a tremendous job of organization; to keep constantly on top of the division's progress, they have scheduled weekly Sunday breakfast meetings at the Primrose Club.

The Jewelers Division, cochaired by Mark Gross and Irving Gerstein, has held several key meetings to get its drive underway. Cards are being distributed to members of this industry and a big team effort is expected.

Joe Silver and Murray Schwartz head the Automotive Division where canvassers busily are engaged in covering their assigned cards.

Furniture, under Max Handelman, had its annual major dinner meeting on March 12th and the enthusiasm and response was something to behold. The Foods Division under Israel Shopsowitz and the Hotel & Restaurant Division under Jack Fisher are two more areas where the volunteers are now getting underway.

The Dentists Division is enjoying a most gratifying reaction to their efforts. Cochairmen Drs. Wilfred Rovan and Jerome Giblon report excellent returns from their team of vigorous workers. Physicians are also in concerted action, with cochairmen Drs. Abraham Bernstein, Morris D. Charendoff and Leonard Goldberg out to surpass all previous efforts.

The Accountants Division, chaired by Morris Starkman, held a successful campaigners meeting with a large turnout at the Primrose Club. Although deeply involved at this time of year in handling clients' income tax returns, these men readily accepted their assigned cards for coverage. Similarly the Barristers Division, under chairman Sydney Robins, Q.C., has organized to visit every Jewish lawyer in Toronto and get his pledge.

Also in full swing is the Brokers and Finance Division under chairman Abbie Allison. They have set their sights on obtaining the maximum returns from their division and, backed by a vigorous team of workers, there is the strongest likelihood they will attain their projected target. Nat Taylor and Myer Axler, cochairmen of the Films and Entertainment Division, have had a meeting of their inner cabinet and are set now to get their organization of workers out on their assignments. Irving Beckerman, chairman of the Insurance Division, is speedily coordinating his campaigners to blanket the vast number of men who come under the umbrella of this designation. The Furriers Division chaired by Irvin Berger and Norman Rogul have had several orientation and planning meetings and returns are beginning to come in, indicating that their colleagues are fully behind the campaign.

Exciting reports have come from the Shoes Division where cochairmen Leonard Simpson and Fred Fine reveal that 65% of their cards have been covered and results show remarkable gains well over the combined giving of last year. Moving into action is Women's Apparel Division led by Irving Posluns. This division has always been an outstanding campaign supporter and the workers anticipate a repeat of their worthy efforts in 1968.

There also is the Heavy Industry Division under cochairmen Harold Gross, Stanley Sobol and Harry Mitz; Hardware, Housewares and Toys, led by Mannie Grossman; Cleaners and Launderers, chaired by David Black and Ben Mendelson; Optometrists, headed by David Josephson; Pharmacists, chaired by Philip Goldman. All these divisions presently are assembling their volunteers who have agreed to serve in the active line of duty.

The amalgamated effort of these trades and professions always has been the backbone of the UJA's campaigns. The vigor and drive with which they are entering into the 1968 campaign under the chairmanship of Morry Wingold indicates that they again will produce a first rate effort in every section of their structure.

BUILDERS OF ZION -- Always the pace-setter in Toronto's annual UJA campaigns, the Construction Division again is leading the way in the 1968 United Jewish Appeal and Israel Emergency Fund drive.

Left to right are the four co-chairmen: Leonard Blatt, Alex Grossman, Harry Gorman and Dave Robbins.

Their smiles indicate their satisfaction with contributions to date which in most instances have shown increases over the combined 1967 giving to the UJA and the IEF.

RABBIS STIR COMMUNITY

Thousands of Torontonians, responding to the proclamation of the city's rabbinate, attended synagogues to participate in special services celebrating UJA-IEF Sabbath. From pulpits throughout the community came the unanimous endorsement by Orthodox, Conservative and Reform rabbis of the vital necessity to support the 1968 United Jewish Appeal and Israel Emergency Fund campaign.

Using the Torah lesson of Trumah as the basis for his sermon, Rabbi Abraham Feffer, interim rabbi at Beth Tzedec Congregation, interpreted the support of needy Jews at home and abroad, not as an ordinary offering but as Hitrommuth - an offering made in a spirit of uplifting. "When we give to help our brethren," Rabbi Feffer declared, "we not only are uplifting the spirit of those who are bowed with heavy burdens but we ourselves become uplifted."

He spoke of the recent refusal of prominent countries to admit Asian refugees, pointing out that Israel has opened its gates to all Jews no matter their country of origin. "It is a manifestation of the Jewish creed of always helping one another, being responsible for one another." Referring to local needs, Rabbi Feffer said that "we cannot allow the glitter and affluence of our society to blind us to the existing poverty in our city simply because it is not noticeable to the eye. If this seems unreal to you," he told the congregants, "just walk into any one of the beneficiary agencies of the United Jewish Appeal and you will be surprised and probably shocked to learn how many of our people are in economical and social need."

At Torath Emeth Congregation, Rabbi Marcus Ochs gave his unqualified support for the combined campaign saying that "Israel requires our unstinting support more than ever before. The recent glorious events are still so vivid in our memory," he said, "the current needs so manifest, that the mere mention of the United Jewish Appeal and the Israel Emergency Fund should evoke from us an immediate response without the need of elaboration."

Rabbi Ochs added, "We must invest personal efforts as well as substance to maintain the security and sanctity of Israel and also of our local institutions which are the mainstay of meaningful Jewish life."

Both Rabbi Albert Pappenheim, preaching at B'nai Israel Beth David Congregation and Rabbi Harold Lerner speaking at Beth Am Congregation, used the allegory of the three types of donors as suggested by the Israelites' contributions to the building of the sanctuary.

The primary gifts consisted of gold, silver and brass: Gold, the unblemished metal, for the man who, in good health and free from distress, gives solely out of the goodness of his heart; silver, easily tarnished, denotes those who give when they are on beds of sickness or hit by misfortune; brass, an amalgam of non-precious metals, is the most inferior -- it refers to those who while alive are niggardly in their giving to charity but bequeath sums of money in their wills.

Rabbi Pappenheim said that, during the emergency of last summer, Toronto Jewry gave freely and plentifully; this he designated as "silver" giving, resultant only from the extreme pressure of mortal danger and possible doom. "Now in 1968, some of us may be misled into thinking . . . that the golden age has arrived. Nothing could be further from the truth," he stated. "We are still in the 'silver' age . . . therefore we should contribute our kesef in the amounts measuring up to the emergency which still prevails so that ultimately we may look forward to the time when the existence of Jerusalem the Golden will be truly secured."

Rabbi Lerner said, "There must be cooperation on the part of all . . . Great," he stated, "is the need for cooperation in Judaism . . . Our giving must be the result of a moral uplift . . . For this year's campaign," he urged, "let us not hear the expression, charity begins at home, because the trouble is that all too often it not only begins at home but ends at home. Neither, this year, are we saying GIVE TILL IT HURTS - that is not a true measure of charity - some are more easily hurt than others - so GIVE TILL IT HELPS!"

Rabbi Bernard A. Silverblatt of Beth El Congregation summed up the urgent need for the total Jewish community to support the campaign when he said, ". . . we can help. We can help with funds and I pray that you do your part, and more than your part, in the present UJA-IEF campaign."

WILL BE HONORED AT RECEPTION -- Kalmen Berger, Toronto philanthropist and Labor Zionist leader, who will be guest of honor at a reception on Sunday evening, March 24th, at the Labor Zionist Center, 12 Viewmount. He will receive a citation for his many years of service to Jewish education, culture and community leadership from Rabbi Dr. Gershon Winer, Dean of the New York Jewish Teachers Seminary, who will be guest speaker. Sponsors of the event are the Toronto friends of the Jewish Teachers Seminary and Herzlia Hebrew Teachers Institute.

SPEAKER AT PUBLIC MEETING -- Dr. Yoram Dinstein, Consul of Israel in New York, who will address a public meeting in Toronto on Thursday evening, March 28th, under the auspices of the Toronto Chapter, Canadian Friends of the Hebrew University, according to Dr. Ralph Halbert, Chapter president. Topic: Implications of the Six Day War -- Present and Future. Place: Beth Tzedec.

BETH JACOB HIGH STUDENTS AT CONFAB

Recently eighteen students of Toronto's Beth Jacob High School attended the eighth Inter-Beth Jacob Convention at the Yavne Hebrew Academy of Cleveland. They were accompanied by the Misses Schon and Feiner. There, with 300 delegates of eighteen schools, they participated in Torah competitions and other activities.

Theme of the convention was, Vechai Bahem, meaning, a person ought endeavor to live a life imbued with commands. Among the speakers were: head of Telshe Yeshiva, Rabbi Sorotzkin; Rabbi Bloom; Rabbi Dessler, principal of Yavne; Rabbi Spiro of Young Israel Congregation.

A highlight of the convention was the Bible contest, a quiz on general Jewish knowledge. Three girls from each school participated. Those representing Toronto's Beth Jacob were Devorah Feinstat, Tovit Rabinovitch and Rochel Stefansky.

Fifty-four competitors received a copy of, Swift Sword, an account of the Six Day War.

Next year's convention will be held in Toronto.

TORONTO SYNAGOGUE NEWS

BREAKFAST MEET

B'nai Israel Beth David Brotherhood breakfast meeting will take place this coming Sunday morning. Julius Sokoloff will be speaker.

ANNUAL ONEG SHABBAT

Brotherhood of Adath Israel Synagogue will sponsor its annual Oneg Shabbat and B'not Mitzvah next Friday, March 29th.

DANCE

Beth El Synagogue will sponsor a Purim Dance next Saturday evening, March 23rd. A door prize of a trip to Miami will be offered.

PARENT SABBATH SERVICE

The Junior Congregation of the Associated Hebrew Schools will hold its annual Parent Sabbath Service tomorrow morning, 8:00 a.m., at the school. The traditional service will be conducted entirely by the youngsters of the Junior Congregation under the direction of Stephen Bornstein assisted by David Frankel. Participants include Paul Mortfield, Ronnie Rein, Gary Gershuni, Howard Maker, Joel Konigsberg, David Glicksman, Gerald Kotler, Hershel Gershowitz, Howard Podeswa, Allen Schwartz, Daniel Kutner, Elaine Burnley, Riss Wahl, Sheldon Disenhouse.

DISCUSS SOUTH AFRICA

Dr. Nachum Rabinovitch, Rabbi of Clanton Park Synagogue, will be guest speaker at B'nai Israel Beth David Congregation. The Rabbi will speak about the Jewish situation in South Africa. The evening is sponsored by the Adult Education Committee of BIBD.

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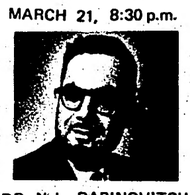

DR. N. L. RABINOVITCH
Rabbi, Clanton Park Synagogue, Downsview
SUBJECT:
"SOUTH AFRICAN JEWRY"

Rabbi Dr. Rabinovitch is a native of Montreal, where he graduated from Sir George Williams University, and has degress in mathematics as well as rabbinics. He has published and lectured widely.
Rabbi Dr. Rabinovitch has an intimate knowledge of the situation in South Africa due to his visits in 1961 and again in 1965.

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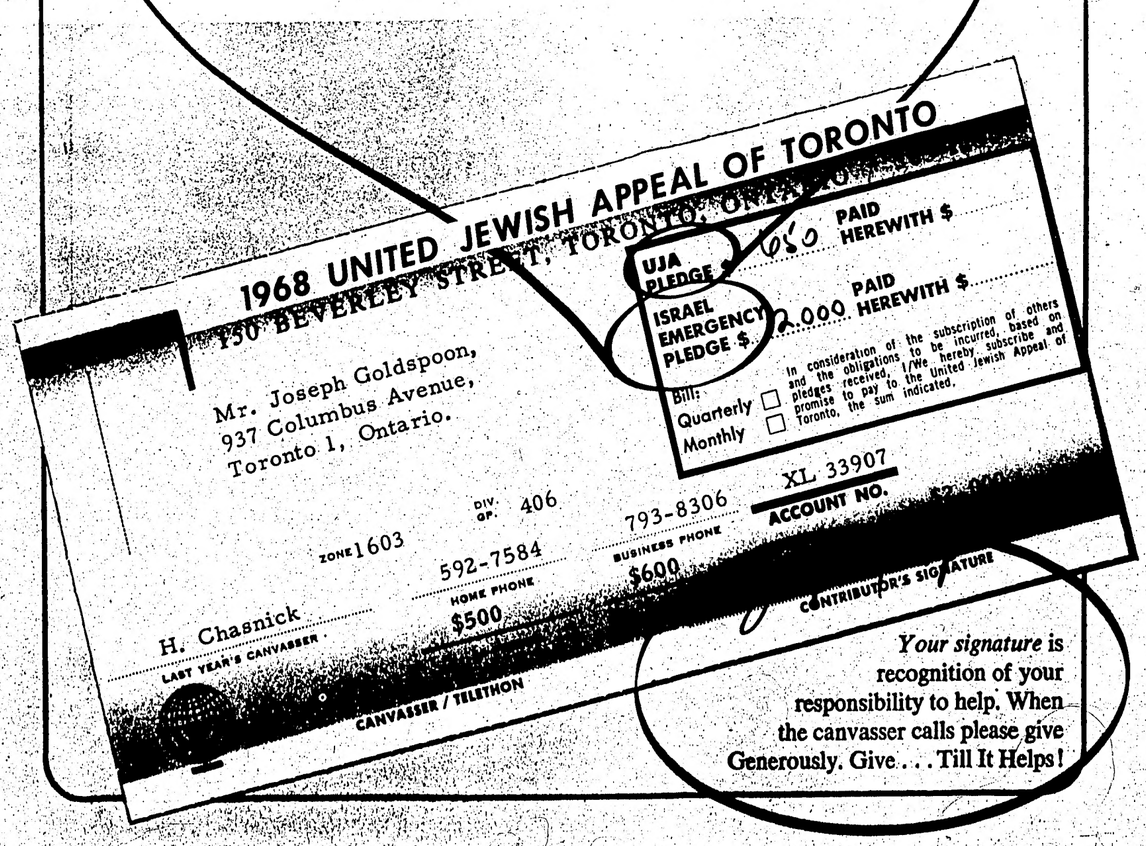
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Toronto Community Enriched

THE SEPHARDIM NOW ARE HERE

by *Ruth Teitel*

Brunswick Avenue, the center of Toronto's old Jewish community, is a street of small synagogues where Jewish immigrants from the same hometown in Europe sang their songs in a strange land. As the newcomers became established, they moved up north to be replaced by other immigrants; but the synagogues remained under different auspices. One such occupant, the Shomrai Shaboth whose founders came from Galicia, moved to its new home on Glengrove Avenue in North York. The old building at Brunswick and Sussex has become the community center and synagogue of Moroccan Jews. This is the first Sephardic (Spanish rite) synagogue established in Toronto and in western Canada as well.

The new congregation is called Petah Tikvah Anshei Castillia, meaning, "the gates of hope for the people of Castille." The name particularly is meaningful to the Tangiers Jews whose problems are those of all new immigrants plus their own. The 650 families from Tangiers and other Moroccan centers are not yet fully integrated with other Jewish immigrants because of their Sephardic background. The Tangiers Jews thus have formed a new community.

Why Petah Tikvah, or, Gates of Hope? "The name has special meaning for us," says Michael Nesry, public relations officer of the synagogue. "The main factor is sentiment. When we came, we felt depressed. We left a beautiful country, it was cold here and everything was strange. The old name, Petah Tikvah, comforted us."

In Toronto the strangeness was felt in many ways. Accustomed to a noonday meal followed by a siesta lasting two hours, the Moroccans never had heard of a sandwich. The group joined the "Y" but didn't fit into the program. "They play hockey, we play soccer," was the explanation. Raised in strict, patriarchal families, they were distressed by the free manner between generations in Canada. Spanish speaking and strictly orthodox, they had trouble finding jobs. Also underlying the strangeness was another problem. The Tangiers Jews were committed deeply to maintain their Sephardic tradition.

Unlike the other Moroccan Jews in Toronto, the Tangiers immigrants consider themselves Spanish, as they have for 1,500 years when the first Jews settled in Spain. Their ancestors had been expelled from Spain with the rest of the Jewish population in 1492. Many of the refugees from there settled throughout North Africa and, aside from the Sephardic prayer rituals, lost their Spanish identity. The majority of Moroccan Jews in Toronto, for example, are from Casablanca; their language is French. But the Tangiers group speaks the Spanish of their ancestors.

Common among them are the old family names like Laredo, Soberano and De Soto. The only comparable community in the world today are the remnants of the Jews of Salonica, Greece, who until recently maintained their Spanish heritage the same way.

Why have the Tangiers Jews remained Spanish? One reason is proximity. Tangiers is a one-hour ferry ride from Spain and it was a simple matter to cross the channel for a bullfight or soccer game. Another factor is the natural setting for Tangiers, a seaport wedged into the Riff plateau separated by mountains from the rest of Morocco. But the chief consideration was the unique, political status of Tangiers. While the rest of Morocco remained intact, Tangiers, since Roman times, continuously changed regime and finally was declared an international zone loosely administered by six nations. Through centuries of change the Tangiers Jewish community, left to its own resources, achieved a measure of stability and a form of self government almost unparalelled in the rest of the Diaspora.

Because the port was international, the Jews mixed freely in the cosmopolitan society of Tangiers. The sultan's headquarters were in the Moroccan capital of Rabat but his representatives were in Tangiers, the trade center, and the Jews throughout the centuries were his agents and interpreters; they became a privileged group. The Tangiers Jews were the only Moroccan Jews who never lived in a ghetto. The only Jewish banks in Morocco were in Tangiers. A famous banking family, the Parienti, was known as the Moroccan Rothschilds; their banks were closed on Friday and Saturday for the Sabbath.

Because of the international status of the city, the Jews of Tangiers were authorized to govern themselves legally. Their rabbinical court, the Bet Din, was headed by the chief rabbi and two assistants all of whom were civil servants paid by the government, having the legal power of judges. Like the traditional Bet Din, they acted according to Torah law; their power was such that, as recently as 1956, they could jail a Jew for smoking on the Sabbath.

The city had twenty large synagogues. Most of the Tangiers Jews in Toronto were educated in Jewish day schools run by the Alliance Israelite Universelle and in the Talmud Torahs of the Ozar Hatorah. Both organizations, which operated throughout North Africa, were beneficiaries of the United Jewish Appeal through the Joint Distribution Committee.

After five hundred years of stability, in 1956 the position of the Jews of Morocco was shaken when French rule was replaced by Arab independence under King Hassan.

Moses Benmergui, president of Petah Tikvah Congregation, was among the first to arrive in Toronto eleven years ago. He was assisted, as were all the Moroccan immigrants, by the Jewish Immigrant Aid Services, a beneficiary of UJA.

He recalls the panic in Morocco in 1956 when the French left. "What happened was nothing concrete, only fear of what could happen," says Benmergui. "The big banking houses pulled out and moved elsewhere, either to Switzerland or to South America. All the European interests left with the French. Overnight the economy crumbled and our jobs were gone. There was talk of military conscription; we pictured our children in an Arab army.

"Antisemitism? Not as you know it in Europe. We never knew of pogroms. The Arabs are the most tolerant people on earth. When the Germans were in North Africa during the war, there was a plan to round up all the Jews and send us to Europe. Do you know who saved us? Sultan Mohamed V, father of King Hassan. He refused to turn us over. No, if the Arabs are stirred up today, it's only through ignorance. They're poor and backward but they are good people."

Mr. Nesry has equally interesting views about the insularity of the Tangiers Jews. "We live in separate worlds," he says not too sadly. "But things may change. The change will come with our children." The Moroccans have large families; eight or ten children are not unusual. "Already they have learned new ways," he continues, "and they bring home new ideas. We try to preserve what is important to us."

Do the Tangiers Jews mind their isolation from the rest of the Jewish community? "It's a fact of life," says Moses Benmergui, the only Jewish charter member of Club Hispano, an organization dedicated to the preservation of classical Spanish.

David Benatar, UJA chairman of Petah Tikvah, is more optimistic about integration. In Toronto since 1957, he is representative of an optical supply company and secretary of La Fraternite, the French speaking chapter of B'nai B'rith. Both he and his wife learned French in the Alliance schools in Tangiers. Mrs. Benatar was the French

(cont. on page 10)

TORONTO'S SEPHARDIM DEMONSTRATE COMMUNITY SPIRIT -- Israeli Cabinet Minister Dr. Josef Burg addressed a meeting of the Petah Tikva Anshei Castillia Congregation during his visit to Toronto. At the head table, left to right, are: Michael Nesry, Public Relations Officer; Moses Benmergui, President; the Hon. Dr. Burg; Rabbi S. Langner, Klever Congregation, a guest at the meeting; Moses Oseil, Cantor; and David Benatar, the group's UJA Campaign Chairman.

Opinions

by Ben C. Milner

WINNING ECONOMIC WAR

Ben Milner of Montreal, author of this open letter to the readers of The Canadian Jewish News, is one of Canada's outstanding Zionist leaders who has been active especially in the field of promoting Israeli imports into Canada.

Very soon important Jewish businessmen, industrialists and financiers will meet in Jerusalem for the second economic conference which will discuss the role of Diaspora private initiative in the development of the Jewish state.

I believe, as do many businessmen interested in the economic progress of the Jewish state, that the time has come for surgery if Israel is to become economically self sufficient.

I am not worried in the least by the threats of the enemies of Israel. We now have in Israel one of the best governments the Jewish state ever had. The two outstanding leaders of this government, Prime Minister Levi Eshkol and one of his closest collaborators, Menachem Begin, Minister Without Portfolio, both have visited Montreal recently. The Jewish community here had the opportunity to meet with them and evaluate their understanding of the problems of the relations between the Jewish state and the Diaspora.

My friends and I agreed that under the leadership of Mr. Eshkol the World Zionist Movement and the individual Zionist groups have been recognized as partners in the upbuilding of Israel. Also under his leadership the unforgettable Vladimir Jabotinsky was brought home to rest among his people.

Menachem Begin, leader of the revolt which brought about the liberation of Israel from foreign yoke, symbolizes by his presence in the Cabinet the spirit of national unity which Israel will need for a long time to overcome its difficulties.

It is interesting to note that during Mr. Eshkol's visit here it was said in jest that Jews once were considered bad soldiers and good businessmen; now it is the reverse. To this the chairman of the reception committee, Samuel Bronfman, answered the Prime Minister: "Perhaps the time has come that a Prime Minister of Israel should do his utmost to teach the Israelis to become good businessmen and pay more attention to private initiative."

During Mr. Begin's visit, for whom the reception also was chaired by Mr. Samuel Bronfman, the problem of private initiative and economy again was discussed.

Since these remarks and, in general, the problem of an economic change in the Jewish state somehow have been overlooked by the press, I wish to make a very pertinent point: till now Israel has been receiving both money from people who did not immigrate into the country and immigrants without money. I believe, on the eve of the economic conference to which so many of us are looking forward, it must, once and for all, be made attractive for investment-capital to operate in Israel.

The future of the Jewish state is dependent upon its economic growth and its economic growth can come only when private initiative takes the place it merits in the Jewish nation.

THE RECENT VISITORS - In top photo left to right: CJC president Michael Garber, Levi Eshkol, Allan Bronfman and Ben Milner.
Bottom, from right to left: Menachem Begin; Consul General Dov Sinai; Ben Milner.

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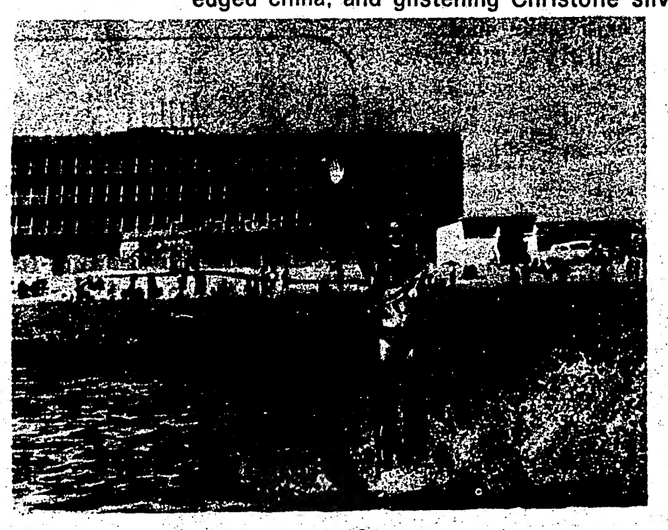
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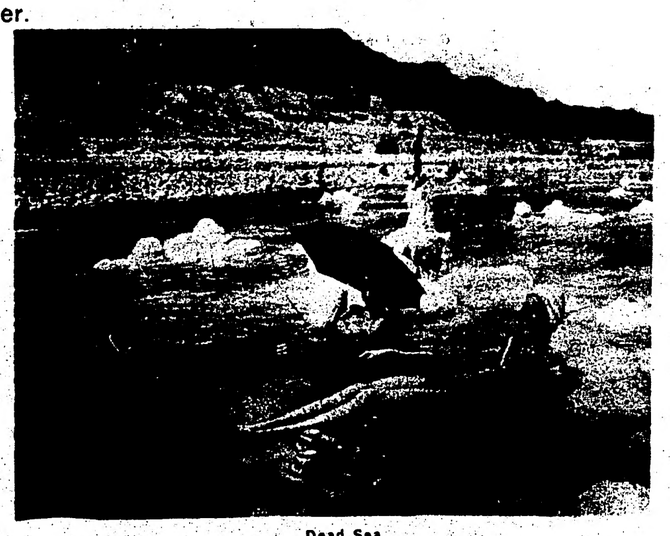
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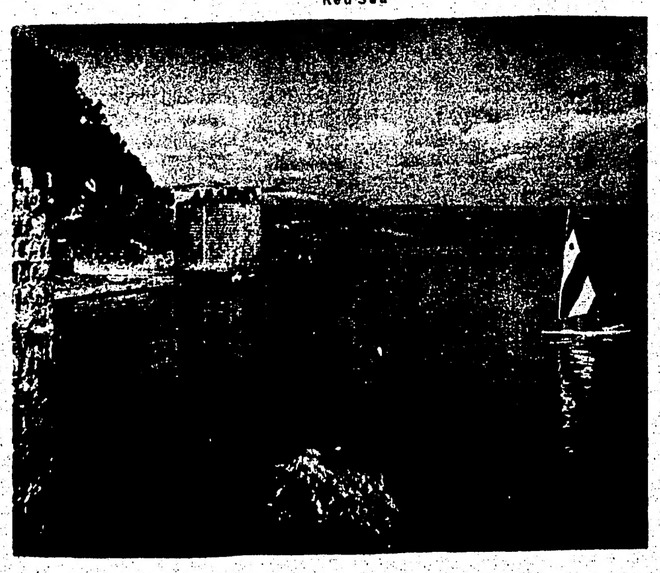
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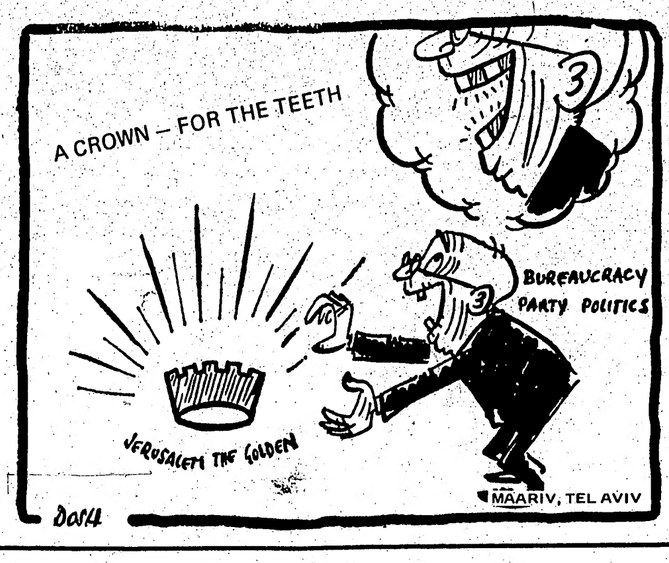

ASK THE RABBI
a JCNS featurette

● Who were the Ten Tribes? Are there survivals?

The Ten Tribes were the inhabitants of the Northern Kingdom carried off into captivity to Assyria (II Kings 15, 29, etc.). In later Jewish legend they were said still to enjoy an independent existence, residing on the other side of the River Sambation. From time to time attempts have been made at identifying the lost Ten Tribes with peoples like the Eskimos, the American Indians, the Hindus or the Japanese. The Anglo-Israelites believe that the Anglo-Saxons belong to the Ten Tribes. "British" - Berit Ish ("a man's covenant") and "London" - Le-Dan ("of the tribe of Dan") are among the fanciful etymologies advanced to support the thesis. But, as Dr. Neubauer once said, those who put forward such theories are more "lost" than the Ten Tribes.

● What is the reason for circumcision?

Circumcision was practised from the earliest times among various peoples, but in the Bible (Genesis 17) it is the sign of the covenant made with Abraham: "And My covenant shall be in your flesh for an everlasting covenant" (verse 13). Hence the term berit (covenant) for circumcision. Among further ideas advanced by Jewish thinkers are that the rite is hygienic, that it serves to weaken or control the sexual impulse and that it is a sign that body as well as spirit is dedicated to God's service. In reply to the argument advanced by Christian teachers that if God wished man to be circumcised He would have created him without a foreskin, the ancient rabbis replied that Judaism affirms that God's creation is to be perfected by the deeds of men.

Who's to Blame?

SCHOOL CRISIS IN QUEBEC

The new crisis facing the Jewish day schools in Quebec because of non-approval of subsidies by the provincial government should call for a thorough reexamination of the Jewish community's attitude regarding this problem.

For weeks we have been told by those who oppose government subsidies for Jewish day schools in Quebec that despite the original approval in principle of granting support to these institutions the problem has not been solved. We even heard an expert on education tell a conference of Hebrew teachers in Montreal that the situation in regard to government support for day schools has not been clarified.

There are those in Quebec who maintain that some personalities publicly espouse the cause of the Jewish day school though they privately opposed it.

There has been, and remains, a definite cleavage between those within the Jewish community who believe in government support for the Jewish day schools, for their right to the tax funds, and those who sincerely are opposed to it.

We feel those who are not in accord with the viewpoint of a government subsidized Jewish day school should not represent those who consider these institutions the basis for Jewish survival.

The time has come, especially in Quebec where the confessional schools will remain for a long time, to defend openly those in the Jewish community who believe in Jewish schools, to demand action.

We have reason to believe that there is deep misunderstanding in Quebec City of the true position of the Jewish community on the issue of day schools. There is the mistaken notion that all Jews are united on this issue; they are not.

Eshkol vs. Goldmann

WILL NAHUM QUIT?

Israel's Prime Minister Levi Eshkol finally and for the record has invited Dr. Nahum Goldmann, president of a multitude of Jewish world organizations including the World Zionist Organization, to either/or: remain as the head of the World Zionist Movement or give up his positions in other groups.

The information has been released officially in Jerusalem although the circumstances which led to this candid statement by Israel's Prime Minister are not being divulged.

Dr. Goldmann, it is reported officially, promised "an answer" within a few weeks, before the June World Zionist Congress at the latest.

That the World Zionist Organization and its Jewish Agency are undergoing a very serious crisis cannot be denied. One of the most respected Jewish newspapers declared editorially last week following the recent Zionist Leaders Conference in Jerusalem:

"The result of party political manoeuverings in Israel during recent weeks has been to leave the position of the Jewish Agency and the World Zionist Organization untouched, or even strengthened. . .

". . .The entrenched party politicians for whom the World Zionist Organization is a force of power and patronage have had their way...

". . .The new spirit promised by Mr. Eshkol boils down to a continuation of the old guard's personal quarrel with Dr. Goldmann. Mr. Pincus has made it known that he will make his reorganization and streamlining of the Agency a matter of confidence at the Zionist Congress in June."

We believe the matter to be more earnest than even this eminent confrere thinks.

Under Dr. Nahum Goldmann, many Jewish organizations including the World Jewish Congress and the Claims Conference have become an almost bottomless source of patronage funds for his boys.

This system began during World War II when Dr. Goldmann, according to his own words, committed "an error" on such a minor issue as the saving of the Six Million. In those days, newspapers, editors or Jewish journalists who dared criticize his "errors" were punished in their pockets. To this day this president of all Jewish presidents has a coterie of Jewish editors and columnists, including an editor in Montreal, among others, on the payroll of the World Jewish Congress.

Just last week, when the entire Jewish world press was full of reports on the determination of those most responsible for the economy of Israel—Premier Eshkol, Finance Minister Saphir and Agency chairman Pincus—the Goldmann boys again started praising the old man for his wise sayings.

The time has come, in our opinion, for an international Jewish body, especially the Welfare Fund leaders in North America, to look into this matter. If we are wrong, we shall apologize; but what if we are right?

Unusual Experience

A CONVERT'S CONFESSION: YIDDISH IS MY SECOND LOVE

by Chanele Rosenthal

Chanele Rosenthal was born October 16, 1938, in Fayetteville, Arkansas, as Margaret Annette Engh. Her father was a Norwegian Lutheran and her mother was a Methodist of Scotch-Irish extraction.

After her father had served in the Armed Forces during World War II and the Korean conflict, the family moved to Tulsa, Oklahoma.

Annette first studied journalism at the University of Tulsa and then studied art at the University of New Mexico. In April, 1960, she married Maurice ("Moishe") M. Rosenthal, a stockbroker in Albuquerque, N. M.

After marriage, her interest in Judaism was increased through the study of Yiddish. She was formally converted by Rabbi Abraham I. Shinedling and took the Jewish name "Chanele."

Chanele and Moishe are planning to establish a boys' camp and adult cultural center, to quote Chanele, "Children and Adults alike can enjoy an outdoor life combined with Yiddish theatre, lectures, and concerts."

Chanele now paints and draws scenes and people inspired by characters in Sholom Aleichem's and other Yiddish literature. Her paintings have been exhibited at the New Mexico Museum of Fine Arts in Santa Fe and other centers in the Southwest.

My conversion to Judaism was the beginning of a truly meaningful way of life for me. I refer not only to my religious conversion but also to a cultural conversion that has enriched my life immeasurably.

As a Gentile in my adolescent years, I went through a period, which I find many young people going through, that of not quite believing anything or at least, not knowing what to believe. I was searching for something credible upon which to stand and say, "This I believe," and mean it.

I received the basic religious indoctrination of the Lutheran faith: baptism, instruction, and confirmation. My parents and I attended church regularly and I went to Sunday school classes. I knew the liturgy by heart and attended my first communion with pride.

In high school I took an extra course outside the school in comparative religions and, in college, a required course called "The Origins and Principles of Christianity." I also read extensively about other creeds and attended several different Churches, all with my parents' consent. They realized I was searching and they were willing to allow me to choose the denomination which I felt was best for me. However, they were not quite prepared for my leaving Christianity.

The question I asked through high school and college about fundamental Christian doctrines were never answered satisfactorily. As a Christian, one seems to be required to put too much faith in the infallible guidance of the New Testament; all answers led back to "trust Jesus." To me this was an oversimplification, a false panacea. Nor could I believe in the miraculous elements such as that Jesus is the Son of God and the Virgin Birth and the Holy Trinity.

Many Christian denominations teach the doctrine of Original Sin, i. e., every child is born in sin and can only be "saved" through Christ. This sin was allegedly committed by Adam and Eve and has been inherited ever since by every human being.

The whole feeling conveyed by the rituals and prayers of these denominations is one of crushing weight of human guilt. I found this a degrading and incredible view of man's relation to his Creator.

After reaching intellectual maturity, I knew that I did not and could not honestly believe in the teachings of the rituals of the faith in which I had been reared.

Through my readings and observations I became interested in Judaism. Judaism is based on reason and understanding, not mysticism. It is ethical monotheism — a belief in one God combined with plausible ethical corollaries.

A Jew enjoys a direct access to his God. There is just God and man, no intermediary. A Jew wakes up in the morning and says, "Good morning, God. Blessed art Thou Who hast created heaven and earth."

Life is a partnership between God and man. If a Jew offends another person, he makes amends to that person and then asks God for forgiveness. In contrast, the Christian offender turns for his forgiveness to one or more holy intercessors, sometimes to a vast apparatus of saints. His atonement is easy, almost mechanical. It is hard to see how an indwelling feeling of justice and right conduct can be developed through this kind of atonement process.

Christianity stands or falls on one man, Jesus. Its significant holidays celebrate his birth and death. Jewish holidays, on the other hand, are mostly joyful and full of thanksgiving to God for bountiful harvests and for freedom from physical and religious bondage.

On the holiest days, Rosh Hashonah and Yom Kippur, Jews face God and themselves. They look into their hearts and souls, examine their deeds, repent and seek to make atonement. There are no magic formulas for achieving salvation. There is only individual probing and rededication and reconsecration before man and before the one God.

I did not formally convert to Judaism until after I married my husband, Moishe. We were married by Dr. Abraham Shinedling, a retired Reform Rabbi. No other Rabbi in our city would marry us unless I converted first. This I refused to do. I wanted my conversion to Judaism to be completely wholehearted and sincere and not, in any sense, a forced conversion.

Dr. Shinedling, a genuinely dedicated Rabbi, gave up much of his own scholarly work for fifteen weeks to teach me Jewish history, the religious rituals of Judaism, and elementary Hebrew. He gave me such a love for everything Jewish that he has inspired me to continue my studies in Jewish lore uninterruptedly ever since.

When Dr. Shinedling felt that I had been prepared properly, both scholastically and psychologically, he accepted me into the faith and officiated my conversion ceremony. I became a daughter of Israel proudly and joyfully.

Shortly after our marriage but before my conversion, I found a book in my husband's library, College Yiddish, by Uriel Weinreich of Columbia University. My husband had sent for it some years before, since he thought he would like to learn Yiddish, even though his parents had not spoken it. But the effort required to learn the "Aleph-Beys" and the grammar discouraged him and he set the book aside. I took it up and began studying it, because I mistakenly thought that all pious Jewish women speak Yiddish. My progress surprised Moishe and rekindled his interest in the language. Soon we started studying together.

After I discovered that all "good Jews" do not speak Yiddish, it no longer mattered. I had become excited over a language other Jews take for granted or never bother to learn. I found that through Yiddish I could gain a greater knowledge of Jewish culture and folklore. The language has a feeling of warmth and tenderness. It mirrors life in the Jewish home. It radiates a feeling of love for the family and happy family gathering. From reading Sholom Aleichem and I. L. Peretz in Yiddish, I learned about the Jewish way of life in the "Old Country", of the traditions, joys and sorrows of the Shtetl Jew."

From my readings in the Yiddish classics I gained an understanding of and an appreciation for Jewish humour, the "Laughter With Tears" in the stories of the Jew who, frustrated by his problems, finds relief by laughing at himself.

Peretz wrote that a Jew should know three languages: Hebrew, Yiddish and the language of the country in which he lives. I wish more Jews would reclaim the riches found in their culture and in the Yiddish language before it is too late!

Any Jew can preserve the real meaning and living spirit of his cultural tradition without becoming one bit less an American, and if he does not want for himself, he should at least not deprive his children of the savor of the Yiddish language and the joy of its songs and stories.

Yiddish culture is a precious heirloom, handed down to us through generations. We cannot, we must not give it up. We must keep it firm and fresh and transmit it to our children, as it has been transmitted to us.

LETTERS TO THE EDITOR

HATE LAW CIRCUS

Dear Editor:

I see, according to a report on your front page (March 8th, The Canadian Jewish News), that the Canadian Jewish Congress has asked the Senate Committee, now finally "investigating" a new bill on hate propaganda, to include defense against religious slander in this new amendment.

As a constant reader of The Canadian Jewish News, I am proud to mention that of all the press you were the only newspaper to point out immediately upon the release of the text of the suggested bill, S-5, the lack of defense of religious groups against hate propaganda.

In general, I am becoming sick and tired of this repeated performance on Parliament Hill for many years regarding the outlawing of racial hatred. We have been assured so many times that such amendment to the Criminal Code is coming, I do not believe that even now this watered down resolution will be accepted. It may be just a pre-election gimmick.

I remember when, following years of agitation for an anti-hate bill the Maxwell Cohen committee published its recommendations, Prime Minister Pearson assured the country there would be immediate action on it.

Because The Canadian Jewish News first had suggested (in 1960) the outlawing of antisemitic propaganda, I cannot understand why your editors suddenly have beome so timid and do not ask the right questions, addressing them to the right place. Why not say openly that because of the experience in Europe a law against dissemination of antisemitism is necessary? Why are we afraid to say it? I think even The Canadian Jewish News recently has become too careful and too diplomatic in its approach towards this problem. What has happened?

Montreal — HERBERT KOHN

Sermon For The Week

ELIJAH'S CHALLENGE

After the reading of the weekly Sidra, we read the "Haftorah," a portion of the writings of the prophets which usually has some connection with the Sidra. This week's Haftorah relates the story of Elijah's conflict with the priests of the pagan deity, Baal.

* * * * * *

When the people of Israel were gathered to see the outcome of Elijah's challenge to the priests of Baal, Elijah admonished them: "How long will you tread along two paths? If God is the Lord, follow Him—and if Baal, then follow him." Superficially it seems that the emphasis in Elijah's admonition was misplaced. He should surely have reprimanded them like this: "How long will you worship Baal?" Apparently it concerned Elijah more that they "trod along two paths" than that they "followed Baal"!

The justification that the "two-path-treaders" used was, that although they believed in God, Baal seemed to bring them material success. It was precisely this trend of thought that Elijah considered so dangerous—for two vital reasons:

1.) Those that sincerely believed in the powers of Baal and worshipped only him would be overcome by bitter remorse when they would finally realize that they had committed a grave sin and had worshipped a baseless myth. They would return to God with a full heart. No such feelings would ever overtake those Israelites who professed dual allegiance. They had, after all, always served God partially and therefore would not consider themselves to be such great sinners.

2.) The "treaders on two paths" were worse because they fully realized the omnipotence of God, yet were prepared to abandon their entire spiritual lives for material gain. They sold their beliefs for a "pottage of lentils."

* * * * * *

The message to us from Elijah is unmistakable. So many of us consider ourselves religious, yet we mold our behavior as if our faith were a religion of convenience, "shelving" God and His laws occasionally, particularly when these inconvenience us socially or make us feel different. We are afraid that people might say about us:

"Oh! He's old-fashioned. He doesn't understand or fit into our modern age. And especially here in America where everybody knows that you have to compromise the old customs, you have to conduct yourself in the spirit of the times."

With this fear of "what will people say" in the back of our minds we sell (so-to-speak) God and our own soul! This type of behavior would classify us as the worst of "treaders along two paths"—knowing what is right, yet betraying our principles for momentary (and often self-imagined) honor and wealth.

Adapted from the Hebrew original of Rabbi M. M. Schneerson by Y. M. Kagan

HASIDISM IN THE HIMALAYAS

* by Dr. Louis Jacobs

The Maharishi, Gurus, mountain retreats in the Himalayas -- the West continues its flirtation, begun in the last century, with the mystic East. Is there anything in Judaism to correspond with "transcendental meditation"? Certainly in Chasidism and especially in the Habad wing of the movement there is something very like it but with important differences.

Habad attaches great significance to contemplation (hitbonanut). Like the Far-Eastern faiths it acknowledges that there is a transcendent and that this can be reached by a special organ of the soul. In Habad terminology, hidden in the recesses of man's "animal soul", there is a "Divine soul" which is a "portion of God". Through deep reflection on the idea that from God's point of view there is nothing other than God -- no finite world and no creatures -- man's ego is annihilated (bittul hayesh) and his truest self rises in delight to its source.

The "Middle Rabbi" of Habad, R. Dov Baer, of Lubavitch (1773-1827), is possibly the most noted exponent of these ideas, especially in his "Tract on Contemplation" and "Tract on Ecstasy" (Kunteros Ha-Hitpaalut, Warsaw, 1868). In the former work R. Dov Baer provides the theme of contemplation. This is the Cabalistic scheme according to which God emerges from His hiddenness to become revealed in an evolving chain of being from the highest worlds down to His final manifestation in this material universe.

By allowing his mind to dwell in detailed concentration on the successive links in the chain, from God to the material world and then back again to God, man's soul leaps in rapture as the Divine within it is bestirred and like responds to like.

The second work affords guidance to the unwary who fail to distinguish between sham and authentic ecstasy. It is the self which is moved to ecstasy in contemplative prayer but the paradox here is that where there is selfhood God is absent. Hence the acute analysis of the worshipper's states of mind leading him on from stage to stage until he reaches the highest and deepest of all -- when the Divine soul soars to meet the Divine as the spark to the fire.

ACT OF WORSHIP

There would seem to be two major differences between the Habad teachings and what, if we are to believe the newspapers, the Maharishi is trying to do for the Beatles. First the Habad teachers were unconventional but traditional Theists. Their philosophy is not monism but monotheism. The whole enterprise is for them a tremendous act of worship, poles removed from using the transcendent as a means of equipping the mind to cope more adequately with life on the mundane plane.

Secondly, meditative techniques are not found in the Habad literature. Contemplation is reflection on God as He becomes manifest not a superior form of self-analysis, though something of the latter is involved in the attempt to distinguish authentic ecstasy from the spurious varieties.

Judaism is, however, a "practical" religion. The problem of not alone justifying the active religious life but affirming, as traditional Judaism does, its superiority, is a severe one for Chasidic contemplatives. They had to grapple, not always successfully, with the tensions between individual spiritual fulfilment and the social conscience. Apart from the fact that revivalism was in the air in eighteenth-century Europe, the temptation to escape to the blissful world of the spirit from the stark realities of the Jewish situation in Russia and Poland of the time must have been over-whelming.

The Chasidim were also not averse to using for the attainment of their aim the artificial stimulants of tobacco and, to the scandal of their contemporaries, alcohol. For all that the Chasidim were good Jews, feeling, compassionate and not impractical men, who could not permit themselves the luxury of an abode in heaven while their fellows suffered so much on earth.

Many examples are available of how the Chasidim tried to resolve the tensions. One of the best-known is the saying of the master known as the "holy Jew". God allows man to doubt His existence, said this teacher, so that men might not be overpowered by their sense of the Divine Presence and so fail to attempt to redress any of the world's evils.

Strong faith is a virtue when exercised on one's own behalf. It ceases to be such when practised vicariously at the expense of society. In similar vein it was a popular Chasidic saying that although from one point of view this "World of Action" is the least of all worlds because it is so remote from the Divine Essence, from another point of view it is the highest of all worlds because in it and in it alone can the ultimate purpose of the Divine will be fulfilled.

EASTERN EXPRESSION

One does not have to be a Koestler to feel dismay at Eastern escapism any more than one needs to be a Huxley to see that Western busyness is not the answer either. Let R. Simhah Bunam of Pzhysha (died 1827) have the last word.

It is said that he was a merchant before he became a Chasidic master and knew all the wiles of the world at first hand. This rabbi once stated that he was puzzled by an apparent contradiction in the Psalms. The Psalmist speaks of God as near to the broken-hearted, and yet says elsewhere that God heals the broken-hearted. If God is near to the broken-hearted why should He wish to heal the broken heart?

The rabbi replied that health is not, in fact, promised to the broken heart, only to the broken-hearted. The misery which encourages a man to throw in his hand is morbid. The bitterness which spurs him on to become a fighter for a better world is wholesome.

The good Jew feels acutely the pain of the world. He would not wish God to take this from him because a man without sympathy and compassion and the capacity to translate these into deeds is less than fully human.

Only a bigot would suggest that we have nothing to learn from Eastern serenity or that glorious compassion is not to be found there. For all that, it is Judaism and those influenced by her which have heard the cry of the poor and the distressed. Both Buddha and Moses cannot remain at ease in the king's palace when suffering humanity groans outside its doors, but when Moses leaves it is to go out to his brethren.

PUBLIC OPINION IN ISRAEL

by Moshe Ron

The Israeli government has no luck with its propaganda machine. Strong criticism is voiced daily. On the other hand, the government and the Knesset are busy imposing new restrictions upon the Israeli press.

Since the establishment of Israel twenty years ago, there is an agreement between the press and military authorities to refrain from publishing security information. Editors voluntarily have assumed military censorship. The relation between the censors and the press is cordial. Members of the Cabinet know they can rely on the editors not to print secret security matters of which they become aware at restricted meetings.

However, some Cabinet members divulge news items to reporters that have no relevance to security issues; they are bits of government news. For example, they refer to the opinion of one member or another of the government on border affairs or the future status of the occupied territories. It must be remembered that election takes place next year.

Since Prime Minister Levi Eshkol was unable to put an end to these private initiatives and publications, it was decided upon to adopt a law forbidding the press to publish in the future any items about Cabinet meetings aside from official communiques. If a reporter, for example, finds out that the government has decided to transfer a cemetery or build a new hospital or school, if this information is not included in the official communique and he publishes the news, he could be brought before the court and sentenced up to a maximum penalty of three years in prison or fined. Should he reveal the source of information, his sentence may be lightened.

In other words, the government and the Knesset have decided to make the newspaperman a scapegoat if a Cabinet member or political leader is not discreet about government news.

The Association of Israeli Journalists and Editors has repudiated this law. Hence it seems that the government and Knesset will become involved once more in a conflict with the press as it had two years ago when it placed before the Knesset the libel law.

An outcry arose all over the world. The government had to revise its position; it appointed a special committee which recommended certain amendments in favor of the press.

Today the State of Israel is in no position to allow itself such "luxury". It seeks ways and means to foster immigration; it faces crucial political problems concerning peace with the Arabs; it requires foreign investment urgently; it has other worries than that of the chairman of the new special Knesset committee, Chaim Zadok, who is eager to put through the new law so quickly as possible.

The Israeli journalist is responsible enough to know what to write. One cannot make of him a mere reporter of dry communiques of government meetings. The Journalists Association of Israel never will accept such a law more suitable for a country under a dictatorship.

Israeli journalists also will not reveal their sources of information; they prefer prison to squealing.

It is regrettable that the Israeli Journalists Association had to deal with this problem at a time when the congress of Jewish journalists the world over was held in Jerusalem. It is hoped that the political leaders of Israel will see their error and rescind this law-proposal so soon as possible.

THE QUEEN WELCOMES JEWISH ACTOR

The Queen chatting with the Czech actress Olinka Berova and Israeli actor Topol at the Royal Film Performance of "Romeo and Juliet" at the Odeon, Leicester Square, London, on Monday. Among others presented to the Royal party, which included the Duke of Edinburgh and Prince Charles, was Danny Kaye

TRAVEL AND ADVENTURE

by Dr. Leonard Goldberg

A COUNTRY THAT IS HOME

For years I have been a regular reader of newspapers, magazines and books that deal with Israel. It was natural then that someday I should want to visit Israel. It was especially thrilling to go there as a member of Toronto's UJA Mission.

In Israel I felt a sense of identity, a sense of pride. And what impressed me most was its people.

We in the western hemisphere seek out the materialistic things as a symbol of achievement and attainment. The people of Zion set the preservation of their country, culture and heritage as the apex of their goal in life. Their whole attitude tells you fiercely they are prepared to fight for their country and their children feel the same way.

In Israel it is an honor to be in the army. Even those beyond the accepted age (45 to 50) employed every trick in the book to get into active fighting.

I was told a story by a friend of an Israeli Brigadier. It is about an Israeli in his late forties who refused to accept that he could not join the army. He came back again and again in an attempt to enlist. Finally the Brigadier told him, "if you have a vehicle I can find a place for you." So the man went out and rented a jeep at his own expense from a car-lease firm and the Brigadier gave him a job as a messenger.

This reflects the intense pride the people have fighting for their country. A miracle didn't defeat the Arabs last June; intensity and determination did.

As a medical man I visited briefly Hadassah Hospital, a remarkable institution. But time was limited and we spent most of it observing the aftermath of war. It was exciting to see these places and to meet the legendary Government leaders about whom I had read so much.

One man we met was Dr. Salomon Josef Burg, the Minister of Welfare. He told us of the urgent needs for housing for immigrants, homes for the aged, education and training, needs that our contributions to the Israel Emergency Fund can answer.

As I reflect upon the trip, I realize more than ever that without Israel we Jews in the Diaspora are nothing. We must have Israel to hold our heads high. Without Israel countries all over the world would change their attitude towards Jewry.

A Jew has to believe in Israel as the heart and core of our existence. And we have to realize that without the support of the Diaspora, without our giving, this haven and homeland would have gone down the drain long ago.

I definitely am going back there and this time I will take my wife and children. I particularly want my youngsters to be proud of this Jewish Free State and to be aware that when they are grown it will be their privilege and responsibility to support the Israel of the future. No one who has been there ever can fail to give in order to ensure its continuance and sustenance.

JERUSALEM AIRPORT BROUGHT UP TO DATE

Jerusalem, (JCNS) - The Israeli Ministry of Transport has decided to bring new improvements to Jerusalem Airport to fit it for night landings by medium-range jet airliners. But it has not approved plans for extending the facilities to allow the airport to receive intercontinental jets despite an urgent plea by the Ministry of Tourism and the Municipality.

The Transport Ministry claims that an investment of $6 million would be required to achieve this, and that the airport would have to be closed for two years for the work. This, however, was denied by other authorities who believe the work could be done in stages without much inconvenience.

Meanwhile the immediate plans call for spending $00 thousand on resurfacing and illuminating the runway.

The airport, at Atarot (Kalandia), about five miles from the center of Jerusalem along a straight highway, is expected to be used mainly by charter flights from Turkey, Greece, Italy and Cyprus.

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Brussel Sprouts - - Broccoli	.30 per order
Candied Sweet Potatoes	.30 per order
Pan Roast Potatoes	.30 per order
Baked Potatoes	.30 per order
Almond Giblet Stuffing	$1.10 pan
Chef Salad — Carrot Tzimmes	.30 per order
Potato Pudding	.95 pan
Lockshen Pudding	$1.25 pan
DESSERT	
Mixed Fruit Compote — Fruit Salad	.25 per order
Cantaloupe and Fruit Salad	.50 per order
Lemon Meringue Pie	.90 each
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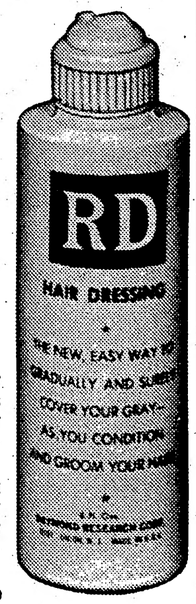

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MAN IN THE NEWS: A TRUE MINISTER OF ISRAEL DR. BURG

"In the midst of Israel's tremendous political and military problems one can easily forget the humanitarian dimensions which must be restated. This generation saw the repatriation of displaced Jews from Africa, Asia and Europe. The process of rehabilitation and absorption has been carried out under great stress and cannot be fulfilled without the unanimous and magnanimous response of Jews all over the world."

Dr. Josef Burg, Israel's Minister of Social Welfare and member of the State's Knesset, who visited Toronto on behalf of the 1968 United Jewish Appeal and Israel Emergency Fund, said that three out of every four of Israel's inhabitants arrived in the country after the proclamation of the state in 1948.

"Part of these people," Dr. Burg said, "came from agricultural or undeveloped countries to a thriving, industrial society. This has meant a continuing program of adaptation and vocational training for these masses. We in Israel have a supreme task of human rehabilitation. We have gathered in people from the concentration camps and from the African ghettoes and still more refugees are coming to us for comfort and security. It is not only a matter of transportation, but also one of transformation, to make these people productive, self supporting citizens."

The Minister pointed out that in Israel today the population of children is double that of adults; to give these youngsters a future of value for themselves and the State, there must be proper educational and vocational training facilities along with proper housing.

Dr. Burg emphasized the need for housing, for homes for the aged, vocational and education facilities for the young and help for agricultural settlements and settlers.

"We are faced, to a great extent, in Israel with two extremes," he said. "In spite of the youthful composition of our population, we do have a large percentage of older people. In modern society, thanks to modern drugs, people are living longer but their longevity does not necessarily mean good health. These elders have become an urgent and large problem for us to house, subsidize and care for, particularly those who are destitute and isolated.

"At the other end of the ladder we have our great amount of young people. Among some sections of the immigrant population there are those who have three times the number of children than the average of the general population. And we also have children who are orphaned, children from broken homes or sick families, who require care. Above all, we cannot forget those children who come to Israel alone leaving behind parents who were not permitted to accompany them.

"In addition, there are individual problems that arise when you are concerning yourself with people who come from so many diverse places. For example," Dr. Burg said, "many of the people from the Moslem countries suffer from trachoma. As a result there are thousands of blind immigrants who have come to our country desperately needing our help. We wanted to do more than merely train them to weave mats or make brooms, so we developed a complete new training program. Today more than sixty blind persons have been trained to work on a specially built, central telephone system. Others without sight now are employed in textile factories or as elevator operators. And now we have added an exciting new course in IBM work for blind people. In fact, our training program for the sightless has been so successful that we have prepared a film and manual on it which we are supplying to other countries who wish to copy our methods of successfully rehabilitating blind persons."

The Israel Minister said he considers his mission to Canada of highest importance in view of the fact "that my government sent me to report on the state's social needs and the progress made in the field of social work in spite of the well known political and security situation."

In conclusion Dr. Burg said, "This great hour of humanitarian need in Israel requires great dedication on the part of every Jew. We cannot wait for the tomorrows; we must have help now."

The living communi

WHILE MEMBERS OF the Barristers Division listen attentively, Campaign chairman Philip G. Givens, Q.C., informs them of the urgent need for the success of the 1968 UJA-IEF.

MORRIS STARKMAN, chairman of the Accountants Division, is shown as he addressed a meeting of his campaigners.

SHOWN DISCUSSING 1968 UJA-IEF campaign plans are the three co-chairmen of the Paper and Printing division: (from left) Barney Miller; Barrie Rose; Ronald Oelbaum.

NDP: STOP BOTHERING THE NAZIS

Stuttgart, (JCNS) - The extreme right-wing National Democratic Party is seeking the abolition of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg.

The NDP chairman in Baden-Wuerttemberg, Wilhelm Gutmann, said during an election meeting that his party considered that the Agency's work was directed "against right and reason".

The national NDP chairman, Adolf von Thadden reaffirmed his conviction that the party would obtain at least eight per cent of the total votes during the forthcoming state elections in Baden-Wuerttemberg.

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Signed.

Rabbi Isaac Hechtman, Director of Vaad Ha'ir
Rabbi Isaac Hendil, Rabbi of the Lubavitch Congregation

HUMAN RELATIONS

Widow's Travail

by Dr. Rose Franzblau

QUESTION:

After a lingering illness of two years, my husband passed away. He was only 45. While I knew his illness was incurable, I still lived in expectation of a miracle. As if the shock of his death weren't sufficient, I suffered a double blow when my father died two days after (last July).

My mother, who suffers with arthritis, suggested that I come to live with her upstate. Last August, before school open- my son, 12, and I moved in with her. Now I find it almost impossible to continue staying on. My mother is domineering, and constantly harasses my son. I felt I was being used.

Now I decided to return to where I used to live and get my own apartment.

I have three other sisters, who are married. They do not live close enough to my mother to help her.

Should I feel guilty for leaving my mother?

My son wants to move.

ANSWER:

Sometimes, knowing that a loved one is suffering from an incurable illness and that the end of life is not far off serves as a preparation for facing the tragedy to come. Besides, the family have to be taken care of and the routines of daily existence gone through just the same.

It is also very hard on them in another respect. All the time, when they are with the sick one, they have to put on an act and say, in different ways, that he will get well and that everything is going to turn out all right. They have to control their own feelings and make sure that in what they say or in how they react, there isn't any slip, of a word, a facial expression or a body movement that will reveal the truth to the one who is about to die.

But when the end finally comes, and the survivor feels relieved despite her sadness, being freed of the tremendous responsibilities makes her feel very guilty. It is as if she had wished that the end should come for her sake, rather than to relieve the suffering of the dying one.

You were certainly motivated by love and concern for your mother in moving in with her. It would also be understandable if, having suffered a double loss, you wanted at times to be treated like a young daughter who needed emotional sustenance and sympathetic understanding from her mother.

Sensing this need, your mother may have reverted back to the way she treated her children when you were all very young. It may have made her feel young and vital again, telling you and your son what to do and checking up on you.

Perhaps the move away from your familiar surroundings to a different town and a different way of life was a means of getting away from the scene of pain and suffering, and it may have helped you over the year of mourning. But you may now be ready to resume living your own life, in familiar surroundings, where you know people and have friends.

You may feel that you used your mother when you needed her and now you are deserting her. Actually, she needed you for consolation and companionship as much as you needed her.

Moving to a different town at his age and starting out from the beginning all over again, must have been hard on your son, particularly after his loss, which was also great. However, children have great resiliency, and if he is not made to feel guilty or responsible for the decision to leave his grandmother, he will soon be happy in his own home territory, in which he was raised and which he knows.

For you to take sole responsibility for your mother is not fair to you or your child, and it could only result in making her as uncomfortably emotionally as she is physically.

The next logical step would be for all the grown children to get together and discuss with mother what would be the best and most helpful living arrangement for her.

If your mother is even partially incapacitated and needs the help and companionship of her children then perhaps the move should come from her. Living closer to your sisters who seem to live in the same area, would permit all of you to share in the loving help you want to give your mother.

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IN NEW POST -- Mrs. Dora Israelson, who has been appointed director of the Women's Division, State of Israel Bonds of Toronto, as has been announced by D. Lou Harris, national chairman, State of Israel Bonds of Canada.

Mrs. Israelson currently serves on the executive of the Federated Zionist Organization of Canada; member, National Council, Central Region Canadian Jewish Congress; senior vice-president, Labor Zionist Movement, Central Region; National Board, Pioneer Women; executive member, Federation of Jewish Women.

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TORONTO WOMEN

SOCIAL

Bruria Chapter, Mizrachi Hapoel Hamizrachi, held a social evening recently at the home of Mrs. S. Feldman.

The following newlyweds received gifts: Mesdames M. Sack; H. Weitz; T. Feldman; I. Abella; I.M. Shafir; prospective bride, Molly Salsberg.

Certificates for trees in Israel were presented to Mesdames S. Feldman and I. Horenfeldt.

Israeli films were shown. Mrs. S.A. Abella, president, thanked the hostess for her hospitality.

FUN-IN

Beth Tzedec Sisterhood and Men's Club will have a Purim Fun-In tomorrow evening at the synagogue.

FAMILY HAPPENING

Torath Emeth Sisterhood is tendering a Purim Family Happening this Sunday evening. There will be singing, dancing, loads of food. Children and adults will abound.

ART ADVENTURE

Adath Israel Sisterhood and Brotherhood hold their first Adventure in Art this coming week. Toronto galleries will be represented with well known works of art.

Members of the General Canvass group of the Women's Division, 1968 UJA-IEF Campaign, were so anxious to turn in cards at the major Pull-In Day held at Holy Blossom Temple, that one canvasser even brought her baby along. Mrs. Jack Markle, right, is seen holding her son, Martin Israel. Seated at table (from left to right) are: Mrs. Samuel Kizell, chairman of the south area of General Canvass; associate chairmen Mesdames George Rosenthal and Bernard Kraft.

NEW RECORD FOR TORONTO WOMEN

The Jewish women of Toronto again have demonstrated their support of the 1968 United Jewish Appeal and Israel Emergency Fund. The first major Pull-In Day held at Holy Blossom Temple for the General Canvass Division produced a twenty percent increase over the previous year in contributions to both the UJA and IEF.

This is the third milestone in the Women's Division's tremendous achievements this year -- UJA Day set a new record in giving, as did the two-day Telethon.

Fifty zone chairmen turned in 750 completed cards with a total value of $16,000. This is the half-way mark for General Canvass, numerically the largest division in canvassers and prospects operating on a personal contact basis.

Holy Blossom Temple was the scene of enthusiasm and excitement as the cards with their increased pledges poured in. The results reflect the tremendous organization by the Division under the direction of Mrs. David Hart, coordinator. The four area chairmen working with her are: Mrs. David K. Sugar, northeast; Mrs. Sydney Blinick, northwest; Mrs. Maxwell Easson, central; Mrs. Florence Kizell, south. All were on hand to direct and administrate the busy day's activities.

Other divisions are scheduling Pull-In Days during this month. The next major one will take place at Holy Blossom Temple on Wednesday, April 3rd.

KEEP SMILING

UNFAIR

When Mannie Cohen returned home from work he asked his wife Sally: "How is your throat, honey? What did Dr. Fried say?"

"Dr. Fried? What did this quack say, you want to know?" Sally burst out. "Let me tell you something -- I am through with him. I'll never go to him again."

"What did he do to you?" asked Cohen. "He enjoys the reputation of being a good doctor."

"He may be a good doctor," explained Sally, "but I don't like hime because he is partial. See here, now. Our next door neighbor also had a sore throat, but this is what Dr. Fried did: he told her to go to Lakewood for four weeks but for me he prescribed a thirty cent gargle."

KING'S ENGLISH

Max Levine, president of the Imperial Cloak and Suit Corporation, wrote a letter to a customer reminding him of a debt which had been long past due. Max wasn't sure whether the letter was properly worded so he showed it to his wife.

"Let me compliment you on this letter," Mrs. Levine commented. "It is nicely written and your expressions are very polite. I only wish to make two small corrections: 'dirty' is spelled with one t, and there is no c in 'skunk'."

WHAT PRESS

Mendel the Tailor, who specialized in "Suits Pressed by Hand While You Wait," decided to do a little promotion work on behalf of his establishment. A little soliciting will not hurt, Mendel said to himself; so he took a walk on the main street in the center of the residential section. He rang the bell of a large mansion and a uniformed maid opened the door.

"Is the owner in?"

"Yes, sir," said the maid. "Who shall I say is calling?"

"Just say a gentleman from the press," replied Mendel.

RECIPE OF THE WEEK

POPPY SEED CANDY

1/2 lb. (about 2-1/2 cups) poppy seeds
1 cup honey
1/4 cup sugar
Pinch of salt
1/3 cup chopped nuts

Boil poppy seeds in 1 quart of water for about 1/2 hour. Strain through cheesecloth and beat with mallet. Bring honey, sugar and salt to a boil. Put in poppy seeds, add chopped nuts. Keep on flame, stirring all the while until it candies (for about 1/4 hour). Wet your board and spread the poppy seeds on the board. Roll out to desired thickness. Wet hands in cold water; pat down, and dip knife in hot water. Cut into desired shape before it hardens. If ground poppy seeds are used, omit boiling and pounding step. Simply rinse in hot water in cheesecloth and add syrup.

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EMBARRASSING MOMENTS
by Ruthie

How many embarrassing moments do you go through a day, a week? They really seem to get you. I don't mean a great, big goof. That can happen to anyone sometimes. After all, we're only human.

I mean the little, needling ones. And they make you feel worse every time you think of them. And they always happen when you want to do a little showing off.

* * * * * * * * *

Like last time.

I haven't baked in a long time. Because comes a time when you get tired with the same old schedule day in, day out, year in, year out.

Actually, the only habit that doesn't bother me is eating. That I do every day without letup.

But when it comes to cleaning, cooking, baking, don't you like to vary the routine sometimes?

Also, as far as baked goods are concerned, my joys always like what's by yennem (someone else).

"Aw, Ma, again coffee cake? So where's the chocolate like in the bakery?"

"But you're allergic to chocolate."

"Aw, d'ya hafta remind me?"

That's just an example. Whatever you do isn't enough. Somebody else's always tastes better.

So I quit, just like that. Anyway I got so busy on other projects, I figured, what the heck, what are bakeries for?

* * * * * * * * *

But then you come to a reverse. Everything tastes bought, if you know what I mean. And if you save something for next day, if it lasts that long — nu, you can play football with it, it's so hard.

So I thought, back we go again.

* * * * * * * * *

Meanwhile, I became friendly with a new neighbor. She's a doll, a real bahlabusta (housewife). So you think I'd let her have an edge on me?

I'd show her something. After all, some things I must be good at after being married oodles of years, to a hundred-twenty. And one of my pet cakes is banana cake. I'd make one and send her some. Anyway, there were three bananas on the shelf very nicely turning dark brown. They looked just right for baking so why throw them out?

By me, if I don't have something in the house, everybody yelps. But go get it and it could stand till doomsday.

So coming back to the cake. I started piling out the ingredients when some other thought absorbed me. (That's the trouble when you're on a zillion projects. Your mind flits from this to that at the oddest times.) And this was just when I was supposed to measure the flour.

Nu, what should I say? To a housewife a catastrophe. Instead of two cups of flour I found myself pouring three. And before my mind could register, I already added the eggs and oil. I couldn't even mix the darn thing, it was so heavy and lumpy. Nu, I should throw it out? Never. So another egg, another cup of oil, a glass of orange juice, maybe another banana. And the cycle went on till I could stir the batter.

Finally I shut my eyes and slid the pan into the oven along with a silent prayer.

What came out? The texture looked like a sieve, never mind the taste. And I had to send my neighbor a piece because one of my brats yapped and she expected it.

Mind you, she never commented, she's so nice. But two days later, she sent me some banana cake — light, fluffy. It was delicious.

But go convince her mine usually is just as good! She'll never believe me. And honest, the talents of a homemaker is more important, for some unfathomable reason, than diamonds.

* * * * * * * * *

And I was really ambitious. With the cake I sent her some cauliflower kugel.

So what can I add? When I goof, I goof good. It just wasn't my day.

With everybody so calorie conscious, I came across this easy recipe for cauliflower kugel. And I won't give you the recipe because at this point it's a sore spot with me.

All I can say is, the family loves it.

What did my neighbor say? A big, fat nothing. Why? My face gets red everytime I think of it.

I forgot to add the spices. (I remember the phone rang when I was preparing it.)

Now she'll never be convinced I can really cook and bake. I bet she wonders how my family can look so well nourished, as though they really enjoyed everything.

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BARSKY, MARY - On March 2nd, late of 82 Neptune Drive.
BENNETT, RACHEL - On March 6th, late of 28 Lennox Avenue.
FELDMAN, BENJAMIN - On March 5th, late of 274 Maxwell.
GLICKMAN, EDITH - On March 9th, late of Jewish Home for the Aged.
GOLDSTEIN, NATHAN - On March 7th, late of 20 Lippincott.
GOODMAN, VICTOR - On March 4th, late of 21 Mayfair Avenue.
GOOTERMAN, MINNIE - On March 5th, late of 66 Sussex Street.
GORBET, DIANA IDA - On March 8th, late of 19 Christine Crescent.
GRYFE, MOLLY - On March 6th, late of 297 Wytchwood.
KARR, LOUIS - On March 8th, late of 77 York Road.
KLEIN, JACOB - On March 6th, late of 10 Shallmar.
KOHEN, HARRY - On March 7th, late of 35 Ridge Hill Drive.
KIRVY, LILLIAN - On March 5th, late of 4383 Bathurst Street.
LEWIS, JACK - On March 7th, late of 10 Burmont Road.
MILLER, ABRAHAM - On March 9th, late of 1411 Eglinton Ave. W.
MORANIS, LENA - On March 8th, late of 3560 Bathurst Street.
PELLMAN, ANNE - On March 7th, late of 4866 Bathurst Street.
SHINDMAN, SHIRLEY - On March 7th, late of 10 Shallmar.
STEINBERG, MORRIS - On March 5th, late of 3311 Bathurst Street.
STARKOFF, BELLA - On March 8th, late of 3 Graham Gardens.
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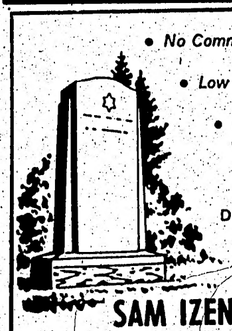

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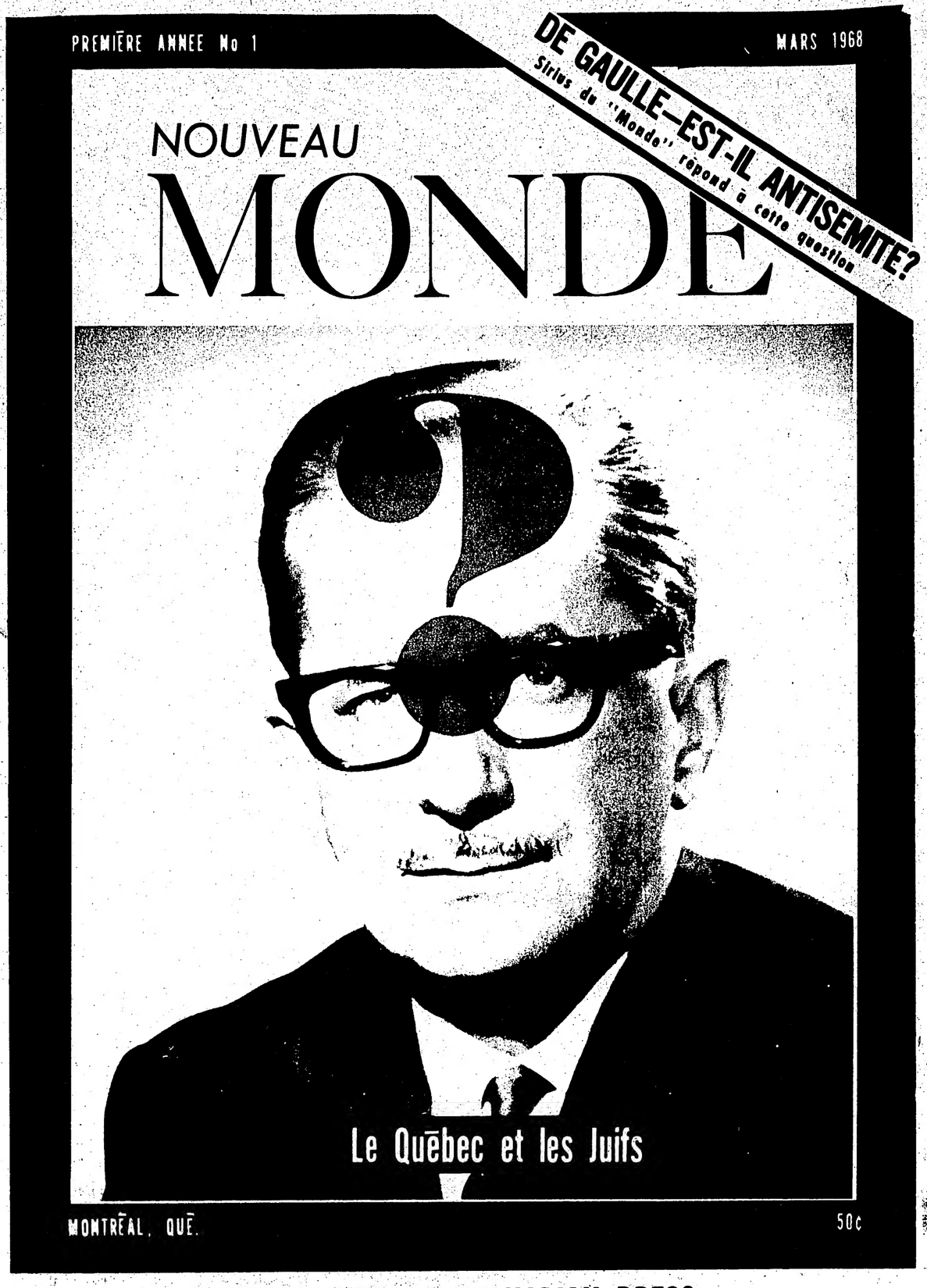

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BULLETINS

MONTREAL NOTES

PURIM DANCE

Sisterhood of Congregation Beth Hamedrash Hagadol Tifereth Israel will hold its annual Purim Dance tomorrow night. Mesdames Rose Vineberg and Phyllis Katz are chairmen.

FASHION SHOW

The Jewish Junior Welfare League held a fashion show and luncheon last Tuesday.

FINAL REVIEW

Shaare Zion Sisterhood breakfast book review series will have the final book review next Tuesday morning. Prof. Peter Ohlin of the English department of McGill University will review the novel, Giles Goat-Boy, by John Barth.

CAMPAIGN

A minimum objective of $298,000 has been set for the 28th annual maintenance fund campaign for the Rabbinical College of Canada, Tomche Tmimim Lubavitch. Chairmen include James N. Bellin, city councillor, Moritz Hasen, industrialist, Nelson Lehman, philanthropist.

CHAIRMAN

Mrs. Theodore D. Lande has been named chairman of the twelfth Women's Community Conference which will be held on May 14th, as was announced by Mrs. Irvin Gertsman, president of Women's Federation of AJCS, and Mrs. Hillel Becker, chairman of the Education committee.

Mrs. Lande was chairman of the Women's Division in the 1966 Combined Jewish Appeal campaign and chairman of the arrangements committee for th closing luncheon of the Women's Division of the 1967 Combined Jewish Appeal and Israel Welfare Emergency Fund.

The conference, to be held in the spring, will be planned and coordinated by representatives of women's organizations which belong to the Council of Presidents.

dakar mourned people weep

Haifa, (JCNS) - The Israeli destroyer Yaffo, with a naval guard of honor aboard quietly slipped anchor last Wednesday, a day of national mourning for the lost crew of the submarine Dakar - and put out to sea where the naval chaplain recited prayers for the 69 officers and ratings, asking pardon for the dead sailors because they could not be brought to rest in Israel, and their tomb could not be found.

The submarine was reported missing on January 28, a few days after it had sailed for home from Portsmouth where it had been refitted, and where its crew had received training.

In the Knesset, Prime Minister Levi Eshkol announced that hope had been abandoned for the missing crew and the submarine.

From the destroyer, three wreaths were dropped into the sea on behalf of the Israel Defence Forces. Three salvos were fired in salute to the dead men by Yaffo's guns.

Families of the lost men began mourning and people in the streets here, where most of the sailors came from, wept openly while the ceremony was transmitted by radio.

ex-nazi judges on trial

Nuremberg, (JCNS) - On trial here are two ex-Nazi judges, charged with complicity in the murder in 1942 of the chairman of the former local Jewish community, Leo Katzenberger.

The ex-judges are Dr. Ferber and Dr. Hoffman, both of whom are accused of defeating the ends of justice and being accomplices in political murder by supporting, as assistant judges, the death sentence pronounced on Mr. Katzenberger by a local Nazi special court. The charge against Mr. Katzenberger had been that he had sexual relations with an "Aryan" German girl - a capital crime under Nazi law. The presiding judge of that special court, Dr. Rothaug, was sentenced in 1947.

police "identify" cemetery desecrators

Viareggio, Italy, (JCNS) - Police have stated that they have identified three youths, one aged 20 and the others 18, who desecrated the Jewish cemetery here last week by upturning 13 graves, daubing swastikas and antisemitic slogans on the walls, and placing a skull near the graves with a note "You shall all end like this".

All three youths are said to be from Viareggio.

Two are reportedly sympathisers of an extreme Right-wing political movement and the other a member of an extreme Left movement defined as being pro-Chinese. Only one of the youths has been arrested. The others have left town.

UJA CALENDAR

SUNDAY, MARCH 17th --
Construction Division, Leonard Blatt, Harry Gorman, Alex Grossman, Dave Robbins, co-chairmen. Weekly breakfast meeting, 9:30 a.m., Primrose Club, 273 St. Clair Avenue West.

Adath Israel Congregation, canvassers breakfast meeting, 9:30 a.m., 37 Southbourne Avenue, Downsview. Film and guest speaker.

THURSDAY, MARCH 20th --
Good Age Club benefit concert for UJA-IEF campaign, 8:00 p.m., Bloor YMHA, 750 Spadina Avenue.

SUNDAY, MARCH 24th --
Construction Division, weekly breakfast meeting, 9:30 a.m., Primrose Club.

Farband Lithuanian Jews, campaign planning meeting, 8:00 p.m., Workmen's Circle, 471 Lawrence Avenue West.

WOMEN'S DIVISION
THURSDAY, MARCH 20th --
Pacesetters, Pull-In Day, 2:00 to 4:30 p.m., home of Mrs. John D. Fienberg, Chairman, 406 Vesta Drive.

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Picard le Doux teaches at the School of Decorative Arts in Paris. His sense of color is excellent; he invariably produces perfect tones that always are harmonious.

The above work of art is on exhibit in a collection of contemporary French tapestry at Toronto's O'Keefe Center, presented by Rothmans of Pall Mall Canada Limited.

INDEPENDENCE PARADE

Jerusalem, (JCNS) - The Independence Day military parade will go through East Jerusalem, along the northern wall of the Old City and across what used to be the border into Jaffa Road, Mayor Kollek stated.

The reviewing stand will be at the start along Ramallah Road, some three hundred yards beyond the city's outskirts, near Mount Scopus.

East Jerusalem inhabitants will not be asked to put out flags. "We understand that it is not their holiday," Mr. Kollek said.

TORONTO AFTER DARK

RETURN OF A FAVORITE

On Monday, March 25th, for one week only, Kiss Me, Kate, one of New York's longest running musicals, will be performed at O'Keefe Center. Starring will be America's favorite soprano, Patrice Munsel, and John Cullum.

The Cole Porter musical is based on Shakespeare's Taming of the Shrew. Remember the beautiful waltz, Wunderbar? You'll hear it again along with other favorites.

HIT RETURNS

The one-time hit, The Dandy Lion, has returned to the Colonnade Theater and again is enthralling the small fry. The show, produced by Young People's Theater, is about the adventures of a lad and his pet lion who join a travelling circus and upset Dalton, the fierce lion tamer who doesn't think there's room in the company for two lion acts.

HARMONIOUS GROUP

The Mills Brothers, long time favorites, perform at the Hook and Ladder Club of the Beverly Hills Motor Hotel, commencing this coming Monday for two weeks.

WELL KNOWN TRIO

This weekend sees the popular Art Ayre Trio with Art on the electric organ at George's Spaghetti House. The Brian Browne Trio entertain Upstairs at the Castle.

ANOTHER WEEK

For another full week, through next Saturday, March 23rd, Val Pringle sings at George's Kibitzeria Restaurant. Among the giants in show biz, Val's numerous artistic achievements include singing with Harry Belafonte, concerts with Miriam Makeba, playing in Porgy and Bess throughout Europe and Israel. He's virtually a one-man show.

GOOD RUN

The Toronto Children's Theater production of The Tinderbox will run until at least the end of April at the new Workshop Production Theater. The play by Dorothy Jane Goulding is an instant success, catering to birthday parties.

PERFECT SHOW FOR PURIM -- Circus scene from The Dandy Lion, currently at Toronto's Colonnade Theater, depicts (left to right) the clown (Leslie Carlson), who enthralls the young audience with a song, Tammy (Diane Stapley), tightrope walker, Winnie, the world's oldest bareback rider (Barbara Franklin), and ringmaster Mr. Ringo (Ron Chudley) who just looks on.

THE TORONTO CHILDREN'S THEATRE PRESENTS

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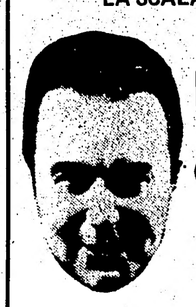

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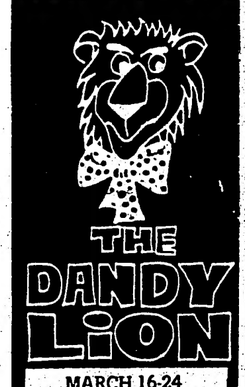

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* THEATRE * MUSIC * FILM

by D. COHN

* Some years ago, a young Israeli ballet dancer and choreographer named Abraham heard about a beautiful 16-year-old actress known as "the Cinderella of Haifa."

She received the name when she starred in a production of Cinderella, staged by the Haifa Children's Theater. Abraham was unaware she was a pupil at the school where he was part time drama instructor; but she noticed him. Finally friends introduced them and eventually they married.

If this sound like a fairytale, the truth seems more fictional. For last week, after shooting up the pop charts with unprecedented rapidity, they became the first Israelis ever to reach number-one with the appropriate record, Cinderella Rockefella.

In real life, Esther and Abi Ofarim, the two are delighted that Cinderella sales were approaching half-a-million.

It was after they married that Esther and Abi took up singing. They were anxious to find a sphere in which they could work together. Within a year they topped the hit parade in Israel; four years later Esther gained second place in the Eurovision Song Contest. But they had to make their first album for the European European recording companies considered their work "not commercial".

They have been made most welcome in Germany where their records outsell those of the Beatles. "At the beginning we found playing in Germany very difficult," Esther says. "But they offered us a lot of work, the audiences were always good and it was interesting for us to see what the Germans are like today. I don't say they are angels — but we should look at the other side of the coin. We have some German friends whom we like very much."

Abi, born in Tel Aviv, is a first-generation Sabra of mixed Russian and German lineage. Esther, born in Safed, has Israeli roots which go deeper. A branch of her family has lived in the nearby mountain village of Pekiin for 2,000 years.

Though they sing in thirteen languages, the Ofarim make a point of including Israeli songs in all their record albums and recitals.

* A Druse artist from the Mount Carmel area in Haifa opens a one-man exhibition of his works in New York tonight. Abdullah Kara, 24, of Dalyat-el-Carmel, presented his works in New York and Philadelphia with great success last year.

He started painting seven years ago while working for Kibbutz Ein Harod. He then studied in France and Italy. He will remain in New York for six months.

* Otto Preminger has added Paul Ford, Arnold Stang and Doro Merande to the all-star cast of Skidoo. The performers join Jackie Gleason, Carol Channing, John Phillip Law, Frankie Avalon and Cesar Romero in the comedy which Preminger directs.

* In Tel Aviv, the Israeli wife of an American artist and her mother were arrested and released on bail on suspicion of selling or attempting to sell three paintings allegedly forged and pretending to be the work of Mane Katz.

Edith Kling and her daughter Nili Imberman are alleged to have sold one of the pictures for $1,000 and to have been in possession of two others.

The adventures of Brigadier Orde Wingate the British commander of guerilla forces in Burma who was killed in 1944, will be filmed late this year by Jack Le Vien and the Walter Reade Organization. Wolf Mankowitz, British playwright-scenarist, will write the script under the title, Follow Me, the Orde Wingate Story.

* During the recession and war year of 1967, Tel Avivians went less than usual to the theater and movies but listened to more classical music. Concert going rose despite the tension. The Philharmonic had its best season, with 300,000 listeners. Opera attendance rose from 7,500 in 1966 to 20,000 last year.

* A large Israel Exhibition will be held in Paris next summer. The idea was first proposed years ago following the signing of the Israel-France cultural agreement. Sections will be devoted to Jewish art and the holocaust of European Jewry. The Israel Government and the French Ministry of Cultural Affairs are financing the exhibition.

WOULD YOU BELIEVE A "STORM AT SEA"? -- Scene is from Here Lies Sarah Binks at Toronto's Central Library Theatre. The merry cast: (left to right) George Murray; Arlene Meadows; Donald Harron; Jane Mallett; Robert Christie.

FRENCH JEWS DISCUSS DE GAULLE

Paris, (JCNS) - President de Gaulle's controversial November press conference is analysed by M. Raymond Aron, the noted French-Jewish author, in his book, "De Gaulle, Israel and the Jews", to be published soon.

M. Aron, who shows no approval for the President's statement on the Jews, told the JCNS correspondent that he tried to be dispassionate and fair in his assessment of General de Gaulle's position.

In his more recent writings, M. Aron has expressed the view that Israel was right in her action in June, 1967. In the second part of the book, there will be reprints of his articles in "Le Figaro", published during and after the Six-Day War.

"The Long March of Iscael" is the tentative title of a book on the history of the Jewish State by M. Jacques Soustelle, the former Gallist Cabinet Minister who is living in exile.

The book is planned to be published for the State's twentieth anniversary celebrations in May.

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DUFFERIN DRIVE-IN PARKWAY DRIVE-IN

PROFILE OF A TORONTONIAN

A NEWCOMER

Donald Bennett, who came to Canada 10 years ago in "a spirit of adventure", also found here a spirit of Jewishness he previously had not known. This led him into becoming a conscientious, hardworking campaigner for the Accountants Division of the United Jewish Appeal.

Don was born in London 38 years ago, the youngest child of a Russian immigrant who had fled to the English capital just before World War I. His brother Morris, a chartered accountant, and sister Lena, a speech therapist, still reside in London. Another sister, Miriam, is a doctor in Bridgeport, Conn.

After graduating as a Chartered Accountant and receiving a B.Sc. (Economics) from the University of London, Don practised for one year before emigrating to South Africa.

After two years there, Don returned to England for a short while, then decided to come to Toronto. He says that here he found everyone felt freer and was vociferous about his Jewishness. "For the first time I really was aware of being a Jew. I found that the Jewish community in Toronto has a marvelous cohesiveness and strength and I immediately set about to become an active part of it."

Don joined Toronto Lodge, B'nai B'rith, and then came into the UJA shortly after he had been canvassed. Someone asked him to cover some cards and he readily agreed. Since then he has been a most diligent worker for the Accountants Division.

His theory for canvassing: you pay your own money first and this serves as a lever for getting other people to give; I tell them that by helping Israel they are protecting 5,000 years of their identity; that it is really the first time since the destruction of the Temple that we can hold our heads up high with immense pride. "My own feeling," he says, "is that Israel gives us a national identity that does not conflict with our identification as Englishmen, Canadians, Frenchmen, Americans or whatever. I think it is 'the greatest'."

Don hopes to visit Israel next year with his wife Mildred who, before their marriage six years ago, was a social worker with the Jewish Family and Child Service. The Bennetts, parents of two sons, Nathaniel Robert, 5, and Harold Richard, 3, also feel very strongly about support for the United Jewish Appeal especially in the area of services that counsel and guide young people. "Today Jewish people have the same problem with their children as do all others," Don says. "It is essential that there be local social agencies, like those within the United Jewish Appeal structure, to do something about them."

So Don Bennett, like hundreds of other volunteers, is canvassing his cards, telling the story of the urgent local needs and the emergent situation in Israel. "I don't look only for pledges," he says, "I go after canvassers too. The success of th campaign is built both by dint of dollars and dint of numbers. The more people we can get to canvass, the more certain will we be of meeting our goal."

DONALD BENNETT

NEW YESHIVA IN MILAN

Milan (JCNS) - A small yeshiva has been established in Milan, thanks to the generosity of two leading Jewish families in the city: the Jarach and Shapira families. They also have endowed the center for the first two years of its administration.

The last recorded existence of a yeshiva in Lombardy in northern Italy is one that was famous in the town of Brescia. It was destroyed during the wars between the Venetian Republic and its neighbors at the beginning of the 16th century.

SEPHARDIM

Continued from Page 3

speaking secretary to Ontario's Minister of Welfare.

A tradition is the Maghreb Jewish wedding which always is held on Wednesday.

Michael Nesry, who also is in Toronto since 1957, initially attended services at Shomrai Shaboth Congregation. But he felt the need for the establishment of a synagogue of Sephardic tradition where the new immigrants like him pray together. He was assisted by Rabbi Gedalia Felder who permitted the Tangiers group to use the facilities of the Shomrai Shaboth banquet hall. They became known as Petah Tikvah. After a year they moved to Torah Vaavoda on Markham Street, followed by five years at the Eitz Chaim on D'Arcy. Rabbi David Ochs of Eitz Chaim was drawn to the shy, proud Sephardim and they still speak of him affectionatey.

When Eitz Chaim moved away two years ago, the group found temporary quarters at the Bloor Street YMHA, meanwhile thinking in terms of their own building. Last year their purchase of the synagogue at 225 Brunswick Avenue ended ten years of wandering.

Ancient Sephardic melodies can be heard by passersby. The congregation forgets the strange new life outside and feels at home. A prospective groom is honored not by a brief calling up to the Torah but by being placed on a seat of honor surrounded by his family, all colorfully garbed under bright lights.

But North American ways are overtaking Petah Tikvah. An active sisterhood tenders a monthly dance and social; last year it raised $3,500 for the building fund. There are children's parties at festival time; the cultural committee holds a monthly program of guest speakers. David Newman, Q.C., has addressed them for the Bureau of Jewish Education; a professor of Romance languages from York University spoke to them in Spanish. On March 10th they were addressed in French by Dr. Joseph Burg, Israel's Minister of Social Welfare, under the auspices of the United Jewish Appeal.

The concept of UJA is familiar to the Tangiers Jew in whom community welfare is ingrained. Back home the Jewish community provided for the needy, not as charity but as a matter of justice. Homes for orphans and aged, maternity clinics for indigent mothers and the only Jewish hospital in Morocco all were in Tangiers. Funds were donated by the wealthy but not all fundraising was voluntary. The Comite de la Communaute Israelite, headed by the chief rabbis, was empowered to tax the community both individually and in the form of surtax such as that on kosher meat in order to raise the funds to take care of its own.

The tradition of community was exemplified last June during the Six Day War. On Monday night, while the rest of the community still was reeling from the news, the Petah Tikvah Congregation (150 families or 650 souls) gathered quietly in their sanctuary to the sound of the shofar. The Tangiers Jews, trained in a unique commerce and banking world that is no more and having no specific trades or skills, are not wealthy. Less than ten percent are self employed; their average income is $50 a week. In one evening they raised $7,000 for the Israel Emergency Fund. They didn't call it charity. Most of their fellow-emigrants are in Israel. Since 1956, the Jews in Morocco have dwindled from 300,000 to 50,000; the remainder are waiting.

Petah Tikvah's UJA chairman David Benatar now is busy collecting pledges for this year's campaign and is very optimistic. Meanwhile the congregation has other problems. They're looking for a rabbi. Congregational rabbis were unheard of in Tangiers. Up to now the members have conducted their own services with no difficulty. Frank Levy, a member with executive ability, is Torah reader; Moses Osiel acts as cantor; Mike Nesry, whose father was chief rabbi of the Bet Din in Tangiers, delivers the weekly sermon. All members act freely as technical advisors. However, in keeping with the customs of their new community, they want an official rabbi to represent them. A choice already has been made.

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